

the **Instructor**

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Devoted to teaching the Restored Gospel in the classroom and home.



OUR COVER

"**B**EHOLD, this a choice land, and whatsoever nation shall possess it shall be free . . . if they will but serve the God of the land, who is Jesus Christ . . ." (Ether 2:12.)

At home and abroad ignorance and sin are rampant. The forces of evil have rallied to gain dominion over the whole earth. It is comforting and inspiring to know that in America, President Dwight D. Eisenhower is a man of faith and humility, who devoutly and sincerely worships "the God of the land."

In other countries, too, there are men in high places who petition God in all things, that they may do His will and deserve His blessings for themselves and their people.

When Solomon was given a choice of blessings, he said: "Give me now wisdom and knowledge . . . for who can judge this thy people, that is so great?" (11 Chronicles 1:10.)

President Eisenhower is a seeker after wisdom, that he may know how to solve our own world-wide problems. Members of the Church everywhere extend their faith and prayers in behalf of great leaders who honestly and earnestly seek divine guidance in these critical times.

Photo is by Peter Berkeley, Linsion Studio, Brown Palace Hotel, Denver, Colorado.

—Kenneth S. Bennion.

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MOSES
Prince, Shepherd,
Prophet

FRIBERG SERIES BEGINS IN MARCH
THE great, new, Arnold Friberg picture series on the life of Moses will begin in *The Instructor* with the March issue instead of February, as previously announced. There have been production delays.

Already the 16 classic paintings have been acclaimed by critics. Full color reproductions of them in *The Instructor* promise to be an epoch in Latter-day Saint publishing. The paintings were executed by the eminent Latter-day Saint illustrator in connection with Cecil B. DeMille's "The Ten Commandments" motion picture.

Instructor subscribers will want to share this new feature with their friends for the family home evening, as aids for ward teaching, and in the classroom. An *Instructor* subscription, beginning with the March number, would make an ideal Valentine gift. Order yours now!



Creation's Greatest Gift



PRESIDENT DAVID O. MCKAY'S PAGE

"... I am come that they might have life, and that they might have it more abundantly." —John 10:10.

THE above text calls our attention to the most precious thing in existence — LIFE. It is creation's greatest gift.

From the scientist's standpoint, the beginning of life on earth is a mystery. "Whence it came or where it goes, science answers not."

"What life is," writes one great scientist, "no man has yet fathomed; it has no weight or dimensions. Life has force, for a growing root will crack a rock. Life builds a mighty tree and holds it against gravity for a thousand years or more. It lifts tons of water from the earth each day and builds the leaves and fruits. The oldest living thing is a tree, and this covers a span of five thousand years—a moment in eternity. . . Nature did not create life; fire-blistered rocks and a saltless sea did not meet the necessary requirements. Did life brood over this earth and 'other earths,' awaiting its opportunity to glorify cosmos with understanding? Gravity is a property of matter; electricity we now believe to be matter itself; the rays of the sun and stars can be deflected by gravity and seem to be akin to it. Man is learning the dimensions of the atom and is measuring its locked-up power, but life is illusive, like space. WHY?"

"Life is undeviating in the execution of its effort to animate matter; it knows no joy or tragedy and makes no distinctions; yet, life is fundamental and is the only means by which matter can attain understanding. Life is the only source of consciousness; and it alone makes possible knowledge of the works of God which we, still half blind, yet know to be good. Life is an instrumentality serving the purposes of the Supreme Intelligence. LIFE IS IMMORTAL."

"Life pushes forward, building, repairing, extending, and creating the new and the better with an irresistible energy not found in inanimate things. Is this intelligence? Is it instinct? Or does it just happen? You can answer this yourself. . . The writer does not know, but he believes it came as an expression of Divine power, and it is not material."¹

We are told in the Doctrine and Covenants that "Intelligence, or the light of truth, was not created or made, neither indeed can be."

"All truth is independent in that sphere in which

God has placed it, to act for itself, as all intelligence also; otherwise there is no existence." (Doctrine and Covenants 93:29, 30.)

What concerns us is the fact that that uncreated, ever-existent intelligence animated spiritual bodies. "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. . .

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (Doctrine and Covenants 93:33-35.)

For man, the "Alpha and Omega, the beginning and the end, the light and the life of the world," is Jesus Christ, the Lord, who came that "they might have life, and have it more abundantly."

Whatever you may think of the origin of life, what unanswered questions fill your mind regarding the manifestation of life in the universe, this fact you face with unquestioned certainty: **YOU HAVE ONLY ONE LIFE TO LIVE.**

The poet Wordsworth says our birth is but a completion and commencement. Revealed religion clearly confirms this. In a few short years we shall have traveled life's mortal journey which will be another completion — then another commencement. Indeed, every night should be an achievement; every morning, a commencement.

"To live is not merely to breathe," said Rousseau; "it is to act; it is to make use of your organs, senses, faculties, of all those parts of ourselves which give us the feeling of existence. A man who has lived longest is not the man who has counted most years, but he who has enjoyed life most. Such a one was buried a hundred years old, but he was dead from his birth. He would have gained by dying young; at least he would have lived until that time."

The kind of life you live, your disposition, your very nature, will be determined by your thoughts, of which your acts are but the outward expression. Thought is the seed of action. Thoughts make us what we are. As definitely and surely as the weaver shapes his flowers and figures out of the warp and woof of his loom, so every moment the shuttle of

¹Morrison, Cressy, in *Man Does Not Stand Alone*.

thought moves back and forth, forming character and even modifying the lineaments of our features.

"Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny."

What subordinate things one seeks will have less bearing upon the formation of one's character, and upon the direction of one's life than does the paramount thought of the mind, the dominant wish of the heart.

We live in a material world in which nature demands that man make a living. In this temporal realm, man is simply a creature of nature. He progresses as he lives in obedience to the laws of nature. Subject to his environment, he is continually fighting forces in order to survive. In this physical stage of life, self-preservation, the first law of nature, is the dominant idea of the individual and of the race. As a result, selfishness is a characteristic trait. The struggle of the tiny blades of grass in your front lawn for nourishment and sunlight is but typical of the struggle for existence throughout the whole physical world. Each blade makes an independent fight, regardless of the deprivation such struggle may give its neighbor. Indeed, death of the neighboring blade may mean life for the victorious one.

So it is among birds and animals. The robin in search of food for her young may be caught in the clutches of the hungry hawk, and he in turn fall a victim to the murderous aim of the hunter.

In a more refined and polished manner the same struggle is going on among civilized man. In the business world particularly, but also among the professions and trades, we can trace the primitive elements of this eternal struggle for existence. David Harum's "silver rule" — "Do unto the other fellow what he wants to do to you, and do it fast" — is the dominant ideal. To accumulate means honorably is natural and most commendable. He who will not provide for his own is worse than an infidel. When, however, a man harbors the thought that he will exist by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness;

sordidness supplants generosity; animosity takes the place of human sympathy and love, and contention and strife are the result, leading to no end of crime and suffering.

Let it ever be remembered, however, that those whose ideals rise no higher than this material world, and who close their eyes to the promise and possibility of a higher life, merely acknowledge that our purpose here is to be born, to live, breathe, prepare in a general way for those who follow after us, and then to die — "a stupid round of existence not one whit higher than that of the silk worm."

It is well ever to keep in mind that you are one of a social group, that your words and acts will be contributive either to the pleasure, disgust, happiness, or misery of those around you.

Today, as we look at world conditions, we are convinced that with all our boasted civilizations, there never was a time when spiritual awakening and spiritual ideals were more needed. Civilization has grown too complex for the human mind to visualize or to control. Unless mankind comes to a speedy realization that the higher and not the baser qualities of man must be developed, the present status of civilization is in jeopardy.

A spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful that the dawning of that day is not far distant. My faith in the ultimate triumph of the Gospel of Jesus Christ assures me that a spiritual awakening must come.

Christ declared, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) In Him we have our Light, our Guide. His name is the only one "under heaven given among men, whereby we must be saved." (Acts 4:12.) He who would live the abundant life must follow Him.

May a kind heaven help us to cherish worthy ideals and noble aspirations. Whatever our work, our joys or our sorrows, let us ever remember that back of the work, back of the joys and the sorrow ever glows the ideal. How constantly and consistently we cherish it in our minds and follow it will determine whether we drift as failures along life's highway or fulfill the divine purpose of our being.

The American Presidents on Faith

IT is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations.

—George Washington,
1st President.

I HAVE been driven many times to my knees by the overwhelming conviction that I had no where else to go.

—Abraham Lincoln,
16th President.

A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. . . . It is very difficult indeed for a man or for a boy who knows the scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.

—Woodrow Wilson,
28th President.

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands.

—Thomas Jefferson,
3rd President.

THE more profoundly we study this wonderful Book [the Bible], the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

—William McKinley,
25th President.



United Press Telephoto.

Answering a greeting with a smile, President and Mrs. Dwight D. Eisenhower leave a Sunday morning church service held in Washington, D. C.

MAN of GOD

By Edwin C. Bliss*

"It was part of the privilege into which I was born that my home was a religious home. My father and mother believed that 'the fear of God is the beginning of wisdom.' The Bible was a daily and vital influence in their lives. They tried their best to instill its truths and its faith into their six sons.

—Dwight D. Eisenhower.

THE deep moral and religious convictions of the president of the United States undoubtedly grew out of the boyhood training he received as a member of a devoutly religious family.

Jacob Eisenhower, the president's grandfather, was a minister in a church called the Brethren of Christ, a branch of the Mennonite faith. Every Sunday he held services in the parlor of his house in Elizabethtown, Pennsylvania. After the Civil War, the Rev. Mr. Eisenhower moved with his family to Abilene, Kansas, where he combined preaching with farming.

Jacob's son, David (the president's father), was an active member of the Mennonite colony in Abilene, continuing the family tradition. David's sons, including young Dwight, were sent to church regularly, and although it has been said that the Eisenhower boys were not particularly distinguished for piety, there can be no question about the influence of this early experience on the boy who was later to become the leader of his country.

The president attended Protestant services during his Army career, but did not formally join any church until after his inauguration, when he became a member of the National Presbyterian Church in Washington, D. C.

*A former magazine editor with the *Deseret News*, Edwin C. Bliss, now serves in Washington, D. C., as press secretary to United States Senator Wallace F. Bennett.

When the president attends church services as he usually does, except when he is out of Washington, every effort is made to keep his presence as inconspicuous as possible, to avoid detracting from the sermon itself. The minister, Dr. Edward Elson, makes no mention of the fact that the president is in the congregation, and the only formal indication of his presence is a footnote on the program.

Dr. Elson believes that the president's habit of churchgoing and his frequent references to God in his speeches have had a profound effect on the nation.

"President Eisenhower will be remembered for many great and notable achievements as a military commander and statesman in one of the most difficult periods of the history of the world," he has said. "But when everything has been evaluated, it may well be that his greatest contribution to our age may be that which he has made by example and public utterance toward the renewal of American spiritual vitality. The religious life of the president is so transparently sincere as to be self-validating."

One of the earliest manifestations of the president's desire for divine guidance in his political career came before his first inauguration, when he assembled his cabinet members in New York for a pre-inauguration meeting. He said that because of the administration's need for divine guidance, he was asking Secretary of Agriculture Ezra Taft Benson (a member of the Church of Jesus Christ of Latter-day Saints Council of Twelve Apostles) to open the meeting with prayer.

The precedent set on that occasion has been followed since that

time. All cabinet meetings now begin with a moment of prayer, usually silent but sometimes spoken.

The president's reliance on divine guidance has been equally evident in his public speeches. Many people were surprised in January, 1953, when he began his inaugural address with a short prayer. There were even those who criticized him for it, since it was not customary, and it was said that the words were not sufficiently polished for so momentous an occasion. Whether this was true or not, the sincerity behind those words was unquestionable. Here is the prayer:

"Almighty God, as we stand here at this moment, my future associates in the executive branch of the government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng, and their fellow citizens everywhere.

"Give us, we pray, the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people regardless of station, race or calling.

"May cooperation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths, so that all may work for the good of our beloved country and Thy glory. Amen."

We all cherish the right to disagree with our president on political matters; but no one could disagree with the beliefs implicit in that prayer. And probably every American gains a sense of security from the knowledge that our president seeks divine guidance in performing the duties of his office.

Utah's Air-borne Sunday School

By Paul Cracroft



Photo courtesy the Tremonton Leader.

"The people were so anxious to have us come that we looked upon the whole thing as a most pleasant assignment," agreed Brothers Anderson, Woodhead, Smith and Kerr (l. to r.).

FOR some persons a testimony of the Gospel is a means of keeping one's feet on the ground; three men from Tremonton, Utah, have found that their testimonies produce quite the opposite effect.

When the Morrison-Knudsen Construction Company was assigned to work on the new Lucin Cutoff across Great Salt Lake for the Southern Pacific Railroad Company, M-K officials set up a workers' settlement at Little Valley, Utah. This company town, about 65 rough-road miles west of Tremonton, is not isolated in the strictest sense of the word; but it may as well be. It lies at the end of a back-pounding road that can be hot, dusty and dry in the summer and virtually impassable in the winter. Most drivers avoid it, year-round, like the plague.

But many M-K employees are members of the Church and, like their counterparts the world over, need organization to get the full benefit of Church membership.

Roy Gordon Woodhead, high councilman for South Bear River Stake, and George Smith, stake mission president, hit upon the same idea at about the same time: If we can't drive to Little Valley, why don't we fly?

With the help of M-K officials, these men arranged to use the Little Valley recreation hall. Rounding up

Nick Anderson, a pilot, and Ed Kerr, then a music-loving seventy (now a high priest), they began a series of Sunday flights from Tremonton to the little construction town.

Their first Sunday School attracted about 90 persons, most of them Latter-day Saints. Others were just curious or interested enough in religion not to worry about denominational differences. Attendance levelled off at about 60, many of them still interested nonmembers.

Conversion from a "land preacher" to an air-borne music master came hard for Brother Kerr. His very first flight was the 18-minute hop in Nick Anderson's low-winged monoplane. The flight "out" constituted the longest 18 minutes of his life. When it was time to land again at Tremonton, however, at the conclusion of that momentous initial round trip, Brother Kerr had been deeply bitten by the flying bug.

Conversion of another type came to Brother Anderson. Long inactive in the Church, he had been a member of the Senior Aaronic Priesthood for many years. With no place to go in Little Valley while his passengers conducted a Sunday School, he soon accompanied them, caught the spirit of the meetings and now has resumed his former interest in the Church.

"We were greatly blessed in the

work," Brother Woodhead reports. "We had no difficulties with the plane, the weather or the company officials. Somehow we never looked upon our jaunts as dangerous or out-of-the-ordinary. We had a job to do and we did it."

Results of the weekly flights were satisfying. Members and nonmembers alike have been able to hold Sunday School, the company has profited from the stability thus induced or maintained among its workers and the brethren charged with supervision of the Sunday School found the 18-minute flight far more restful than a long, hot, dusty and nerve-racking drive.

"The people were so anxious to have us come that we looked upon the whole thing as a most pleasant assignment," the brethren agreed.

Little Valley for the winter was placed under control of Church officials in Ogden, Utah, because flights to Little Valley's improvised landing strip were unfeasible during the inclement and undependable weather of winter months. Branch or ward status for Little Valley was under consideration.

"But if you need us again, we'll be ready," Brother Woodhead told his Little Valley Sunday School during their final meeting. "Our message, as always, will be the truth — 'plane' and simple."

Always there is the question . . .

How Fast Shall We Sing?

By Alexander Schreiner*

NOT many years ago a very great orchestral conductor performed in the Salt Lake Tabernacle and, among other music, directed the Tabernacle Choir in the Handel "Hallelujah Chorus." He directed this in a very slow, majestic, august tempo, slower than any one there had ever heard it before. To describe this a little more in words, let me say that this direction was not easy-going or deliberate in character, but rather severe and powerful, and authoritative in its august majesty. He was a convincing director, so he caught the fancy of his audience. The people felt this was the greatest performance of the "Hallelujah Chorus" they had ever heard and, moreover, that this was the first time they had heard it in its correct tempo, that is, very slow and majestic.

Several years afterward, another conductor, equally good, directed this same "Hallelujah Chorus" in the Tabernacle, and, as it happened, he took a tempo rather faster than any previous performance had been. He drove it with a driving, frenzied energy that left all his hearers in awe. People were heard to say, "Now this is really the first time that we have heard this chorus correctly. It was a fast and thrilling performance." This conductor had won his audience with a convincing, fast tempo. But I remembered the earlier, slow version.

The question now before us is which of these two performances was the better; or could they both be good—or, even bad?

*Dr. Alexander Schreiner is Salt Lake Tabernacle organist and a member of the Deseret Sunday School Union general board.

We should know that these two conductors were not only able, but shrewd. On these concert occasions, they were eager to impress their listeners; so they showed off their conductorial powers by convincing performances in extreme, theatrical tempos.

Among young, or untrained, con-

ductors, in avoiding its extremes.

The most common comments on tempo we hear from our singers is that "it was too fast," or "it was too slow." Let the conductor do his work as he ought, and set a tempo of comfort, and joy and salvation. We are not singing a concert for someone



Photo by Leland Van Wagoner.

Maintain a constant search for suitable tempos.**

ductors an overslow tempo is usually a sign of weakness, lethargy or lack of will-power rather than august grandeur. And an over-fast tempo may be caused by a nervous temperament or an eagerness to drive or be dictatorial.

Seek Natural Tempo

The final answer is that, as conductors, we should constantly be on the search for *suitable* tempos. Extremely fast or slow tempos rarely occur in vocal music, and certainly never in congregational singing. Let us seek the golden mean, the strength of the normal, the natural in tempos. Experienced conductors know very well that it is easiest to make the normal and natural tempo convincing. The best tempo is that which calls no attention to itself. We are running neither a race nor a funeral.

And pray tell us, of what use is tempo in congregational singing? What use is even music itself? It is all an accompaniment to the praise and adoration which we sing in words to the Father of all of us. So let the praise sound and resound in comfortable tempos, hide the very mention and name of *tempo* from your singers. They are not interested

else to listen to and marvel at our speed; but we are singing for the happiness of our own inner souls, in the hope that perhaps our Heavenly Father may be listening. "Great God, attend while Zion sings!"

Tempos vary with conditions. Generally a very large group will proceed more moderately than a small group. That is one reason why a chorister who sings himself (he ought not to sing) always feels that the congregation does not sing fast enough. He ought to be hearing *them* sing rather than himself. It is well also to recognize the fact that tempos are related to our bodily heartbeat. The congregation is relaxed, while the chorister is tense and his heart is beating faster than normal.

Any concert artist will tell us that he is careful to reduce (seemingly) his tempos in public concerts to compensate for the excitement and bodily nervousness. Young inexperienced artists are sometimes heard to dash at reckless speed in public, when they have never performed so fast in private. So, choristers, remember your blood pressure; it is up when you are conducting.

(Concluded on page 41.)

**The Yale Ward Choir, Bonneville Stake, shows appreciation for the tempo set by conductor H. C. Papenfuss.

*Hymns—Church of Jesus Christ of Latter-day Saints, No. 248.

The Middleweight Champ

THE ATHLETE

THE CHAMPION

Gene Fullmer, 25-year-old elder of the Mormon Church, is the new middleweight boxing champion of the world. No one at Madison Square Garden [New York City where the bout was held] Wednesday night [Jan. 2] disputed his claim, especially his . . . victim, Sugar Ray Robinson.

—Bob Considine,
INS Writer.

* * *

NO TOBACCO OR WHISKY

Sugar Ray will try again in a return match. But only stubborn pride can suggest that he will ever do any better against the tireless, young elder of the Mormon Church who, true to his faith, has never touched tobacco or whisky.

—Time,
Jan. 14, 1957.

* * *

IMPROVED PHYSIQUE

He [Gene Fullmer] was a determined trainer, a boy who would run every day, rain, snow or shine, to improve himself physically. His physical training paid off. Now Fullmer has a torso and shoulders which would do credit to a heavyweight or a weight-lifter.

—John Mooney,
Salt Lake Tribune.

* * *

CONDITIONING PAID

Fullmer fought with fury . . . His courage, determination and condition carried him to the championship.

—Al Buck,
New York Post.

* * *

SPECIAL RESPECT DUE

. . . You hold a special respect for Gene Fullmer. You know he fought the fight that was necessary to win and gain the championship . . . You believe sincerely that Gene Fullmer brought a new whiff of fresh air to the rancid ranks of ringdom. You know he'll be good for the sport.

—Hack Miller,
Deseret News and Salt Lake Telegram.

* * *

ATTAINED GOAL FAIRLY

. . . It is refreshing to have a middleweight champion who attained his goal fairly and squarely while working as an apprentice welder on the side, attending church, and fighting for his country in Korea.

—Harry Grayson,
NEA Sports Editor.

HE IS HUMBLE

He's a humble kid, this Gene Fullmer, and if the world's middleweight crown doesn't rest securely on his black-thatched head for years to come, it won't be that he destroyed himself by his vanity, his pride, his greed, or his lack of self-control . . . In his common simplicity, he's opened a door to untold renown. That simplicity and humbleness and sincerity are his biggest assets. . .

—Dee Chipman,
Deseret News and Salt Lake Telegram.

* * *

DOES NOT EXPECT TO CHANGE

Unsophisticated and practical, Fullmer does not expect to change much because he is champion. "Why should I be anything but what I am?" he says. He intends to keep his job at the Utah copper foundry . . . Before he won the title, Gene completely supported his wife and child on his wages as a welder and frugally saved his ring earnings. He spent \$20,000 of his savings for a mortgage-free home.

—Life,
Jan. 14, 1957.

* * *

IT'S YOUR CHAMPIONSHIP

Marv Jensen, the man whose shrewd negotiations brought Gene the championship bout [he is Gene's manager], . . . thanked the folks whose support had made Gene's efforts that much easier . . . Marv said, ". . . We want you folks to know that Gene's championship is your championship, because it was your backing which helped him to the top."

—Salt Lake Tribune,
Jan. 8, 1957.

THE ELDER

GENE FULLMER is and has been an example to the youth and a missionary-at-large of clean, modest, Christian living. Now that he wears the middleweight crown, his influence for good can reach to the far corners of the Church. The new champion welcomes this challenge. His life-long training, his understanding of the Gospel, his family and manager—all possessing Gene's ideals—are his assets and allies in this important opportunity.

Brother Fullmer is active in the Eighth Quorum of Elders, West Jordan Second Ward, West Jordan Stake, and a faithful ward teacher. Church members everywhere have reason to be proud of him.

In answer to the following questions by *The Instructor*, the Mormon athlete made these replies:

Question: *What teacher (or teachers) in the Church have influenced your life the most?*

Fullmer: "The teachers I paid most attention to were those who not only taught religion but also lived it in their daily lives."

* * *

Question: *What was there about the particular teaching that made it so impressive?*

Fullmer: "Any time you can see the effects of teaching being lived by those you respect, you know that the things being said are the truth. Therefore when a teacher lives what he (or she) preaches, it can't help but be impressive."

* * *

Question: *How have Gospel principles helped you in your career?*

Fullmer: "Without living certain Gospel principles, I would have no career. I'm sure if I had not lived the Word of Wisdom, my body would not be near what it is today, and possibly would never have allowed me to reach the conditioning I can now attain. I think I owe my championship to living the Word of Wisdom and to honoring and obeying my parents and elders. I owe much to the Gospel. I'm sure without it I would be nothing."

* * *

Question: *Have you ever found it embarrassing to let people know that you are a Latter-day Saint?*

Fullmer: "I have never found it embarrassing to be known as a Latter-day Saint; in fact, I go out of my way to let people know what my beliefs are. I'm proud and thankful to be a Latter-day Saint."

* * *

Question: *What is your advice to the youth of the Church in observing Gospel standards?*

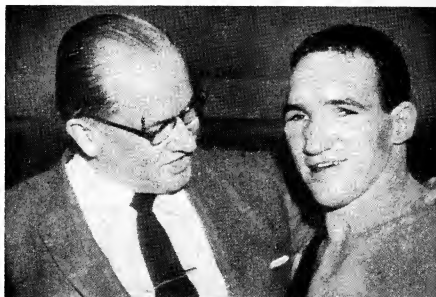
Fullmer: "I would advise all the youth of the Church to honor and obey their parents and teachers both in the home and Church. Also, they should live the Word of Wisdom; for their bodies are temples of God to be kept clean so that clean thoughts may enter and the Spirit of God may dwell there. I have never heard of anyone unhappy, if they've lived the Gospel. When living the Gospel, they can never be tempted by the devil; and they will always have something to be thankful for."

THE MAN

FROM the beginning, it seemed as if Gene (Cyclone) Fullmer was destined to become a boxer.¹ He was named after the former world heavyweight champion, Gene Tunney. Young Fullmer's father—Lawrence W., an amateur pugilist of note in his younger days—taught the manly art to his three sons as they reached school age. Upon reaching 6, Gene was given his first set of boxing gloves by his father.

Without delay, the boy learned the feel of leather on his hands and face. He was soon participating in exhibition bouts as an 8-year-old, and was a frequent visitor in Marv Jensen's garage-gym at West Jordan. There under his adult friend's guidance, the boy stood

¹He was born in Bingham, Utah, on July 21, 1931. Later, the family moved to West Jordan, Utah.



United Press Telephoto

Elder Ezra Taft Benson of the Council of the Twelve and the present U. S. Secretary of Agriculture congratulates Fullmer.

on a table to punch the large bag. Finding the men's ropes too long, young Gene would shorten them with knots so he could learn to jump rope and thus strengthen his legs.

Always the boy trained and dreamed of a championship that would some day be his. Living with this dream, it became part of him. His mother, Mary Emma Iff Fullmer, shared the boy's hopes. His two younger brothers in years to come were to try to follow in Gene's ring footsteps. They, too, were to become part of the family goal.

Ambitious to realize his desire, Gene entered the amateur ranks at 12; and during the next few years, he won 79 bouts while losing only four. Dedicated as he was, he did not forego his education nor his religious training. Gene was a guard on the football team and a faithful seminary student at Jordan High School (Utah). He received both a high school and seminary diploma upon graduation.

He then entered the Armed Forces and served in Korea. After receiving his honorable discharge, he returned home, and turned professional. Under the watchful eyes of his example and manager, Marv Jensen, he steadily gained recognition as a boxer until he was matched with the world middleweight champion, Sugar Ray Robinson. Fullmer won the title, Jan. 2, 1957.

When not in training for a forthcoming bout, the champion is a welder for the Kennecott Copper Co.

The champion was married to Dolores Holt in the Salt Lake Temple, Oct. 13, 1955; and the two young people now make their home in West Jordan. They have one 6-month-old daughter, Kaye.

—Boyd Hatch.



Photo courtesy Salt Lake Tribune.

Middleweight champion Gene Fullmer and wife, Dolores, play with daughter, Kaye.

And They Were Gentlemen

Arthur S. Anderson



President Washington

An Example

to His

Associates

As a deathly silence fell over the table, Washington said in a solemn voice, "I thought that I had invited only gentlemen to my table."¹

* * *

Dealt Fairly

with

Fellow Men



President Harrison

ON Nov. 14, 1753, George Washington, then a major in the Virginia military forces, set out with eight other volunteers on a dangerous mission to get information on French settlements along the Ohio River. The 560-mile wilderness trail over which he was to travel was inhabited by hostile Indians who were gradually being squeezed from their homes by the land-hungry settlers of the British on the east and the French on the west.

During the course of the journey, some Indians were put on Major Washington's trail by the unfriendly French. With his superior knowledge of Indian strategy, Washington managed to elude all but one of the redskins. This lone Indian deceitfully volunteered to be the major's guide and led the party many miles off the trail before firing a shot at Major Washington. The Indian missed his aim, and ran into the woods. The redskin was pursued immediately and captured.

It would seem that the young commander had every reason to take the Indian's life and was urged to do so by his companions. But Washington sought no revenge and allowed the Indian to go free.¹

On a later occasion, General Washington invited a number of his officers to dine with him. During the course of the dinner conversation, one of the guests uttered an oath. The general dropped his knife and fork with a clatter as if he had been struck unexpectedly on the back.

IN 1804, when William Henry Harrison was governor of the territory of Indiana, he succeeded in obtaining a cession from the Indians of all of the land between the Illinois and the Mississippi Rivers. After the transaction was complete, a wealthy foreigner named M'Intosh wrongly accused Harrison of defrauding the Indians.

In the trial that followed, the jury vindicated the governor's actions and brought a verdict against Mr. M'Intosh for damages in the amount of \$4,000.

In asking for a full investigation, Governor Harrison had desired no more than the vindication of his character. So, with a spirit of complete forgiveness, he donated a third of the sum to the orphan children of those who had died in battle and restored the remainder to M'Intosh himself.

William Henry Harrison's ability to forgive wholeheartedly and deal fairly with his fellow men endeared him to all with whom he associated. In 1841, he was elected president of the United States.²

¹Information from Abbott's *Lives of the Presidents of the United States*, pages 19 and 24.

²Adapted from material in *Lives of the Presidents of the United States* by John S. C. Abbott, B. B. Russell and Company, 1867, pages 253-259.

Jefferson

Returned

the Courtesy



President Jefferson

AFTER serving two terms as president of the United States, Thomas Jefferson retired to his 10,000-acre farm in Monticello, Virginia, to live among his grandchildren whom he dearly loved.

While riding in a carriage through the estate one day, Jefferson and his eldest grandson, Thomas Jefferson Randolph, approached a slave who was standing by the side of the road. The slave took off his hat and bowed low as the two passed. The former president, according to his invariable custom, returned the courtesy by raising his hat. Young Thomas made no sign of salutation.

As the carriage rolled on, Jefferson turned to his grandson and said, "Thomas, do you permit a slave to be more of a gentleman than yourself?"³

* * *

Rightfully

Called

"Honest Abe"



President Lincoln

ONE day, a man who was known to be of rather irresponsible character came to talk to Abra-

³Found in John S. C. Abbott's *Lives of the Presidents of the United States*, pages 128 and 145, and Walter B. Knight's *3,000 Illustrations for Christian Service*, page 196.

ham Lincoln at his home. During the course of the conversation, the visitor coaxed Lincoln's son, Tad, to sit on his knee by promising to give the boy a charm which dangled from the visitor's watch chain.

When the man arose to leave, he made no move to give up the charm. Lincoln made the suggestion that the man fulfill his promise. To this came the reply, "I could not. It is not only valuable, but I prize it as an heirloom."

"Give it to him!" returned Lincoln with firmness. "I would not want him to know I entertained one who had no regard for his word."

Embarrassed by his own deceitfulness, the man detached the charm and handed it to the boy, having learned a worthwhile lesson from a man who later became president of the United States and rightfully earned his nickname, "Honest Abe."⁴

* * *



President Garfield

Sought To Merit

His Own

Self-respect

JAMES A. GARFIELD served for 18 years as a member of the House of Representatives before being elected president of the United States.

While reviewing his political career with some friends one day, Congressman Garfield revealed one of the worthy principles that guided him in his service to the people. He said, "I have for many years represented a district in Congress, whose approbation I greatly desired; but . . . I desired still more the approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with; and if I do not have his approbation I should have bad companionship."⁵

⁴Knight, Walter B., *3,000 Illustrations for Christian Service*, William R. Eerdmans Publishing Company, page 358.
⁵King, William R., *Motives for Christian Living*, Harper Brothers.

HOW FAST SHALL WE SING?

(Concluded from page 37.)

Use your good judgment along with your feeling.

Most hymns may be sung at a fairly steady tempo. Especially jubilant hymns which are sung in an energetic and marked manner should be kept in a steady beat. There is nothing like rhythm and more rhythm to give a feeling of fervency in such a hymn.

Variations Have Meaning

On the other hand, a variation in the time is a means of expression. But these slight variations must be understood to be in the right places to make good sense. We point them out repeatedly on the "Hymn of the Month" page. For instance, when we have a hold, if it is a true hold and not merely meant to be a *tenuto* sign, then we need to retard slightly as we approach it, and take an appropriate silence immediately after it. The holds in hymns No. 47 ("God Be With You") and No. 68 ("How Great the Wisdom and the Love")² are to be so treated. But not in hymns No. 95 ("I Know that My Redeemer Lives")³ and No. 99 ("In Memory of the Crucified")⁴ because the holds used there are really only temporary changes in meter.

We understand, of course, the technique of the metronome markings. These concern the number of beats per minute. If "a quarter note equals 60" is indicated, then the recommendation is that the quarter note beats are to be performed about one per second. Alas, there is much discussion about metronome markings, because so many of them are faulty, due to misprints (and we have quite a number of misprinted metronome markings in our hymnbook) and also because they are sometimes given without due judgment.

Let us be gentle with our people. They are precious and, indeed, priceless. They are sons and daughters of the Most High; and, they deserve to be treated as such, most especially in Church. Most people do not like dictators, either political or musical. A good chorister will lead gently, like a shepherd. He will never use any kind of compulsion nor force; and, once the hymn tempo is begun, will never ask that the people all of a sudden sing faster. This simply is not done by a good director. He

²Hymns—Church of Jesus Christ of Latter-day Saints.

will merely need to keep his beat just a little, a very little, ahead of the singers, lest the hymn slow down.

Neither Nag nor Drive

Dr. Hamilton C. Macdougall of Wellesley (Massachusetts) College, a national authority, writes:

"It is not uncommon for an organist or chorister to nag and drive the congregation. Is not that a most mischievous notion, destructive of good hymn singing? For this reason I find myself often unable to sing the hymn-tunes in church. When I was young, I had the idea that singing the hymns was a musical performance. But now when I believe I have more sense, I am strongly of the opinion that hymn singing is primarily a mode and part of worship."

Our best directors when leading a congregation in hymns lead gently along, according to the teachings of the Good Shepherd, whose example we are all trying to follow.

CHURCHES OR HOSPITALS?

In the dark days of the Civil War, when hospital facilities were found terribly inadequate in the nation's capital, a report went the rounds that the government had ordered the churches in the District of Columbia converted into hospitals during the emergency.

Loyally, the pastors and members accepted this unusual war measure. On the Sunday before it was to go into effect, the front of the New York Avenue church was piled high with new lumber to be used in making the necessary alterations.

During the morning service, Dr. Gurley announced that, because of the government's decree, worship in the church would be suspended until better times arrived. In the Abraham Lincoln pew sat the president. When Dr. Gurley had finished his statement, up rose the lank figure of Lincoln and said with much feeling: "I knew nothing about such an order. As commander-in-chief of the Army, I countermand it here and now. We cannot get along without the churches. Their services are essential to the spirit of the nation."

That ended the effort of "practical" officials to substitute physical ministry for spiritual.

—Sunshine Magazine.



The problem and project method of instruction is a departure from authoritarian teaching and is an effective tool because it provides a "difficulty" for solution, requires that

students gather material and ideas, plan procedures, work cooperatively, assume responsibility, and face life situations. Student committees or groups carry out the learning project.

The Problem-project Method

To Help Them Teach Themselves

IT is axiomatic that there is no best method of teaching. The situation at hand will and should determine the techniques to be used. Yet, altogether too many Gospel teachers permit themselves to lean predominantly toward the authoritative techniques of instruction: the lecture, the textbook method, and even the recitation-discussion method which may be dominated by the teacher's thinking.

As Dr. John T. Wahlquist said, "Too many pupils are at work on tasks selected by teachers, by methods prescribed by teachers, under conditions completely dominated by teachers."¹

Dr. Wahlquist quotes John Dewey to the effect that adult power and control are realized through personal ends, the solution of personal problems in the individual's personal way through personal experi-

ences with materials at hand.² Many of these opportunities for growth are denied the learner in the authoritarian methods of teaching.

Now the problem-project method avoids many of the disadvantages of authoritarian methods. It provides a difficulty in a life situation. It requires students to locate the difficulty, to gather relevant material, ideas and experiences, test the validity of their data, organize the data, bring them to bear upon the solution of the difficulty, and experiment with the conclusion developed to see if it actually holds true.

The case study method leans over more to the problem solving than to the project type and is carried more on the mental plane than the project, although it is impossible to draw a sharp line between the two.

Real projects are met every day

in our Church work as illustrated by our MIA activity programs, our handicraft work in the Primary, our ward teaching by the priesthood and Relief Society, and our Welfare Program. Yet all of them involve problem solving.

Problem-project Illustration

An inspiring example of problem solving and project work is found in the process of securing a ward meetinghouse. This process furnishes a splendid illustration of vital problem-project teaching techniques. What are the major steps in securing a new meetinghouse?

First, there is a felt need; the

*Dr. H. Aldous Dixon, a member of the Deseret Sunday School Union general board, has been a United States congressman from Utah's First District since 1955. A native of Provo, Utah, he has been president twice of Weber College in Ogden, Utah (1919-20 and 1937-53), president of Utah State Agricultural College at Logan, Utah (1953-54), bishop of Provo Third Ward (1923-29) and president of Ogden Chamber of Commerce (1942-43), to list just a few of the positions he has held.

¹Wahlquist, John T., *Teaching as the Direction of Activities*, Deseret Sunday School Union, 1936, page 77.

²Wahlquist, John T., *Teaching as the Direction of Activities*, pages 77-78.

ward members want more room in the meetinghouse, more classrooms, some recreational facilities and more beautiful surroundings.

Second, after counseling with proper stake and general authorities and ward leaders, the bishopric requires a vote of the priesthood and the membership in favor of proceeding to build.

Third, a central building committee is appointed. It works under the bishopric. Then sub-committees are established, responsibility fixed, and an organization formed which is designed to secure aid from the last man on every block.

Fourth, after the determination to build has been established and the organizational and building plans completed, the organization is set into action, controlled and supervised until the building is completed, paid for, and dedicated.

In the "Readership Survey" made by *The Instructor*, Gospel teachers were frank in their request for more specific teaching suggestions in *Instructor* articles. At this point, they might ask: "Well, you have described the nature of the problem-project method, told its advantages, and compared it to procedures in certain Church activities. Now just how might this be applied to a typical Gospel lesson?"

In response to this request, suppose the lesson manual schedules a unit on the Mormon Battalion for several Sundays. How might the problem-project method be employed in teaching such a unit?

Teacher Creates Enthusiasm

First of all, the class must feel a need for and a willingness to undertake the project. By carefully setting the stage, a skillful teacher can generate class enthusiasm and create the feeling that something new, interesting and important is about to happen. In this instance, the teacher might make the approach by holding up a picture of the Mormon Battalion monument and asking the class if they know what it is, where it is, and why it is there.

Then again, he might set the stage by helping the ward librarian prepare a display of pictures, maps, books, speeches and museum specimens on the Mormon Battalion and Mormon Battalion times. This would catch the fancy of the class and generate an interest in expanding the display, labeling its parts, telling its story, discussing the Mormon Battalion problems and their significance. Part of the motivation could be a plan to invite in an audience for the final presentation. Another class near the same age or a selected group of visitors could be invited.

The planning and organizing stage naturally follows the decision to undertake the project. Here again the class itself should make the decisions, determine what is to be done, when it is to be done and who will do it. Of course, the teacher will be in the background to offer occasional suggestions, keep the class "on the playing field" and assist them over time-consuming, distracting and needless barriers.

Functions of Committees

The planning and organizing stage should result in individual, committee or group assignments that will fix some responsibility upon every class member and follow through to see that every member meets that responsibility. The planning meeting might well result in a committee organization as follows:

Committee I, "The Mormon Battalion Monument"; Committee II, "The Call for a Battalion"; Committee III, "The Accomplishments"; Committee IV, "The Exhibit"; and Committee V, "The Program" (which is the culminating activity of the unit).

Each class member should be permitted to choose the group with which he wants to work. All committees should meet at the same time, ordinarily during the classroom hour, elect their chairman, look over the materials in their field and develop a written plan reporting what their assignment is, the problems involved, and how they expect to solve them. The teacher

and the ward librarian will pass from committee to committee to supply materials and act as senior advisers.

The committee plan should outline the problem to be solved. For example, Committee II is assigned "The Call." The committee members could set down in writing a few key questions that would stimulate study, discussion and thinking such as the following: Why did the United States ask for 500 men? Was the call of sufficient importance to have these men leave their wives and families to travel alone across the prairies? Explain. What influence upon the decision to accept the call was exerted by the revelations (See Doctrine and Covenants 101: 76-80 and 98:2-6) on the United States Constitution? What influence did monetary and material gain have upon the decision? How might the reasoning of the Church, in connection with this call, influence the attitude of young men accepting military service today?

Committee V, "The Program Committee," would work among the other committees to gather significant items for the program, arrange the program, present it before the class first for improvements and later carry it out in the audience situation.

The method suggested in this article, or any similar method, is a departure to some extent from traditional authoritarian methods. It provides a difficulty, requires students to locate the difficulty, gather relevant materials, plan procedures, work cooperatively, assume self-imposed responsibility and face actual life situations.

Suggested Article References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "Are You a Director of Pupil Activities?" by Hazel F. Young, Feb., 1954; "Give Them a Project" by Frances G. Yost, Apr., 1954; "A Sunday School Teacher's Code" by Willard D. Lee, Apr., 1954; "Pupil Activity Is Important" by Margaret Hopkinson, Apr., 1954; "A Class Excursion Can Make an Unforgettable Lesson" by Gustave O. Larson, Sept., 1954; "Make Your Lessons Effective in Daily Living" by Lowell L. Bennion, Nov., 1954; "When Tots Helped Teach" by Pearl Alford, Apr., 1955; "And They Teach One Another" by Howard B. Pearson, Oct., 1955; "What Are Your Teaching Methods?" by Muriel Bushnell, Oct., 1955; "Learn, They Must Do!" by Evelyn N. Wood, June, 1956.

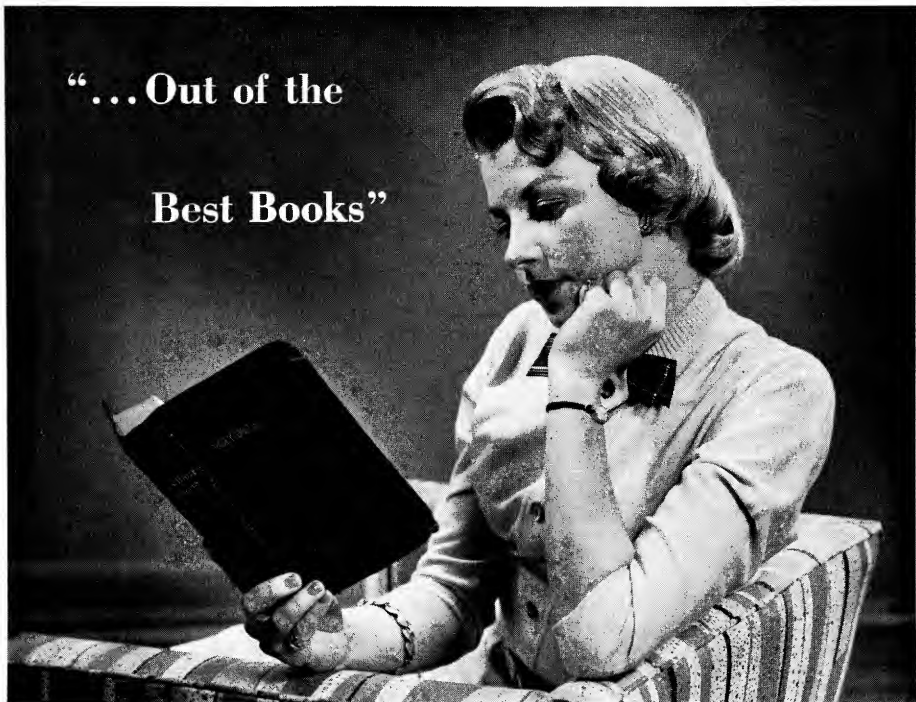
FOUR things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely
To trust in God and heaven securely.

—Henry Van Dyke.

I think with you, that nothing is of more importance
for the public weal, than to form and train up
youth in wisdom and virtue. Wise and good men are,
in my opinion, the strength of a state—far more so
than riches or arms.

—Benjamin Franklin (1750)

"...Out of the Best Books"



"... Seek ye out of the best books words of wisdom, seek learning even by study and also by faith."

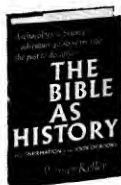
—Doctrine and Covenants 109:7.

FOR GOSPEL TEACHERS

in the last century which document the Bible as history.

He has painstakingly studied the reliable data gathered by the most qualified men in all scientific fields, such as archaeology, biology, and geology. These specialists over a period of many years have literally "step by step" removed "tons of earth" to reconstruct historical events and places in the lands of the Bible along the Nile, Tigris, Euphrates and the Jordan rivers. Biblical incidents become real and more understanding.

The author states that in view of the skepticism felt in the past by some scholars, this overwhelming new evidence concerning the authenticity of the Bible can not now be ignored.



A Fund of Information

► *The Bible as History* by Werner Keller, William Morrow and Company, \$5.95.

Dr. Keller, considered one of Germany's foremost scientific journalists, has collected a fund of information which gives new importance to the Bible. His book is an amazing account of the archaeological and scientific discoveries made



A Teacher's Classroom Aid

► *Story Lore*, compiled by Albert L. Zobell, Jr., Bookcraft, \$1.

This handy little book is a compilation of short, short stories, each having a moral. They might be used in many ways: as an introduction to a lesson, to emphasize a lesson truth, or to draw the attention of the class back to the lesson.

During Israel's Captivity

► "Egypt's Eras of Splendor" by Lincoln Barnett, *Life*, Nov. 26, 1956, 20 cents.

Librarians and teachers of the Old Testament will find this excellent article in pictures a highly valuable visual aid. The glory and splendor of the Egyptian civilization at the time of Israel's captivity will be of tremendous interest to students.



To Preserve the Nation

► *This Hallowed Ground* by Bruce Catton, Doubleday and Company, Inc., \$5.95.

This is a story for those who take delight in worthwhile reading. It is the story of the Union side of the Civil War. Mr. Catton with great understanding is able to bring the reader into the story and experience with the author the heart-breaking incidents of this tragic conflict between North and South. All through this stirring novel, based on historical facts, one feels the North is not just fighting for the freeing of the Negro slaves but to preserve the nation.



Our Little-known Friends

► *Strange Babies* by Margery S. Stewart and Eunice V. Buck, The Caxton Printers, Ltd., \$3.

Best Taught by Parents

► "There's no Substitute for Parents," by Morton M. Hunt, *Reader's Digest*, December, 1956, 25 cents.

Are parents leaving to others their most precious responsibility? The fundamental virtues of honesty, generosity and courage are best encouraged and taught by parents. No one can supplant the love and wise teaching of a parent. This article is excellent supplementary material for parent and youth classes.

BOOKS FOR THOUGHTFUL READERS

A Man and His Music

► *Mozart* by Manual Komroff, Albert A. Knopf, Inc., \$3.

A warm, sensitive, reliable biography of one of the world's greatest musicians. You will enjoy the music of Mozart to a greater degree if you are acquainted with his disappointments and his struggles to attain recognition.

* * *



Sound Counsel and Advice

► *A Letter to My Daughter* by Ora Pate Stewart, Bookcraft, \$1.

Ora Pate Stewart has written another delightful little book, this time to her daughter, symbolic of all daughters. Sound counsel and advice is given to young women.

For Future Use

► "The Apostle Paul" by Dr. Edgar J. Goodspeed, *Look*, Dec. 18, 1956, 20 cents.

File this splendid article about the apostle Paul for future use. Dr. Goodspeed is the author of such books as *The Story of the Bible* and *How to Read the Bible*. Accompanying this fine story is a full-page painting, in color, of Paul by El Greco.

"Good disposition," claims Sister Stewart, "is among a girl's most valuable treasures. If she can take the vicissitudes of life with a sparkle of humor, . . . she can manage through even the most trying circumstances . . ."

* * *



His Courage Changed a Philosophy

► *Martin Luther* by Harry Emerson Fosdick, Random House, \$1.50.

A story you will remember! A delightful, absorbing biography by one of America's best-known religious leaders. The reader discovers the greatness of a man whose courage changed the religious philosophy of millions of people and indirectly made possible the Restoration of the Gospel.

FOR CHILDREN 4 TO 8

Children of this age love stories about animals. Many fine lessons may be learned from them. The authors of this captivating book have told with charm stories about little-known friends in the animal kingdom. The little koala bear of Australia, who can only eat eucalyptus leaves, is one; Penny the penguin, who wanted so very much to go where it was warm, and Ozzie the ostrich, who was the fastest runner of them all, are others. Nature has provided each of them with a

special ability just as each of us has a special gift to develop and use.

FORMULA FOR SUCCESS

BE brief — politely.
Be aggressive — tactfully.
Be emphatic — pleasantly.
Be positive — diplomatically.
Be right — graciously.

—Star Bulletin.



Photo courtesy Deseret News.

Shirley Johnson places a giant-size, colored character from "The Savior Blessing the Children" group on a flannelboard to illustrate a song from *THE CHILDREN SING*. Also on the board to the left are figures from another group, "The Good Shepherd."

A new series of flannelgraph cut-outs — designed specifically for use in teaching songs from *The Children Sing*, but adaptable for many occasions of Gospel teaching — has received enthusiastic response around the Church.

Choristers are finding the cutouts valuable in teaching dozens of songs to Junior Sunday School pupils; teachers of all ages are adapting the large, colored figures to many lessons; parents are using the cutouts in home evening demonstrations. Someone with ingenuity can find hundreds of uses for these 27 beautifully executed figures.

The packet ("Flannel Cut-outs for *The Children Sing*") is available from the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, for \$1.75. It has been prepared by the Junior Sunday School music committee of the Deseret Sunday School Union general board, culminating almost two years of work.

The figures were drawn by Sister Dorothy P. Handley, who is the artist for flannelboard figures that appear each month in *The Instructor*. They have been reproduced by the Wheelwright Lithographing Company in full color on heavy blotting paper that sticks readily to flannel. Figures are larger than those usually available (adult figures are about 15 inches high) because they are in-

tended for use in worship services and before large as well as small groups.

"Use of these flannelgraph cut-outs," explained Vernon J. Lee-Master, chairman of the Junior Sunday School music committee, "will add interest for the younger children and understanding of the Gospel messages found in our songs."

"They will help in depicting characters found in some of our songs," he said. "They also will help make those songs live and be remembered."

But the cutouts are intended for storytelling as much as for teaching and introducing songs, Brother Lee-Master added. Parents, Primary Association teachers, Junior Sunday School teachers and even many instructors in older age groups will find the new flannelboard figures as valuable as will children's choristers.

The six groups in each packet are entitled: "The Good Shepherd," "The Savior Blessing the Children," "Joseph and the Angel Moroni," "Pioneer Group," "The Family Group" and "Prayer Groups."

Each packet contains two suggestion sheets — one for the librarian and one for the chorister. The printing of these suggestion sheets and their size have been planned so they may be cut into thirds and pasted inside covers of a chorister's copy of *The Children Sing*.

The suggestion sheet lists "The Good Shepherd" group as suitable

Library and Visual Aids For Use In Story and Song

By Jack M. Reed

for illustrating, as an example, the song, "The Lord Is My Shepherd" (*The Children Sing*, No. 12) or "Dear to the Heart of the Shepherd" (No. 16). "The Family Group" could be used when singing "Love At Home" (No. 126) and the "Pioneer Group" with "Come, Come Ye Saints" (No. 56). For each of the six flannel cutout groups, the suggestion sheet lists about a half-dozen songs that are related.

Of course, with these cutouts as with other things, a person using them should exercise ingenuity. To illustrate a lesson — or put over a point in a family home evening — maybe one figure can be used from "The Family Group," another from "Prayer Groups" and a third from "The Savior Blessing the Children."

Other members of Brother Lee-Master's committee are Florence S. Allen, Beth Hooper, Edith M. Nash and Delmar H. Dickson.

NOTICE

BY sending your *Instructors* to the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah, they will be bound for you in a sturdy blue, cloth binding with gold letter engraving. Binding costs are as follows:

\$3.35 per vol.—providing all issues are sent to us by you.

\$5.85 per vol.—When a year's *Instructors* are supplied by the *Instructor* office.

25 cents per issue—when we are requested to supply certain missing issues.

Also included in the above price will be a convenient subject, author, title and illustration index for ready reference, plus a name engraving of your choice on the cover in one line.

With your order please include:

1. To whom the volume is to be returned.
2. The exact name you wish engraved.
3. Mention of any issues you request be supplied by *Instructor* office.
4. Your remittance for binding costs and/or *Instructors*.

*Sister Johnson is a member of the South Twentieth Ward, Ensign Stake.

Behind Their Teaching Is a Testimony

Conducted by Wallace G. Bennett

Teacher Training Helps Board

NYSSA (Oregon) Stake Sunday School board completed the teacher training class a few months ago. The results of this work are now being felt in other organizations of the stake.

One result of the instruction was that members of the stake board made or acquired several new visual aids for use in their departments. The new *Teacher Training* manual was generally acclaimed to be excellent.

Another result has been that Lorin Munn, the high council representative, was so interested in what the course offered that he had the stake teacher trainer, Sister Alto Pekkala, present the highlights of the course to the Aaronic Priesthood leaders in their monthly meetings.

The stake librarian, Elsa M. Stofers, demonstrated a number of visual aids to this priesthood group, showing them how their lessons could be made more vital and interesting. Each of these Aaronic Priesthood leaders has been invited to join the teacher training class in

his ward in order to receive the complete course of instruction.

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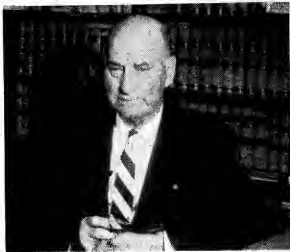
Fifty Years a Teacher

"One of the great Sunday School teachers of the Church is a tall, distinguished looking Englishman, a lawyer by profession living in Lethbridge, Canada. His name is David Horton Elton. And he has been a Sunday School teacher for more than fifty years. Not a single Sunday School date with his class has been a drudgery. Quite the contrary, by his own confession it has been a thrill and a challenge." So writes C. Frank Steele, of *The Herald* in Lethbridge.

A good many young men and women who have distinguished themselves in the Church and the business and professional world have had Elder Elton as their mentor.

As a teacher Elder Elton, a former mayor, goes to the heart of the lesson, drawing from his own wealth of experience and source material. Education is a continuing process to him. Beneath it all is his testimony that the world has never produced anything so beautiful as the life of Jesus. "I strive to tie in my lessons with His life, His Gospel," he says. That purpose has caused him to keep in mind the words of the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path." (*Psalms* 119:105.)

Born in Worcester, England "where the sauce comes from," he immigrated at age 12 to Utah with his widowed mother. While later serving as a missionary to the South under Ben E. Rich, he was editor of the *Southern Star*. He and his bride, Afton Hauser Elton, went to Canada at the turn of the century. He published a chain of three weekly papers in the Canadian stakes, and taught Sunday School. He continued teaching when he became a lawyer and the mayor of Lethbridge.



A Gospel teacher for more than fifty years, David H. Elton relies upon a testimony.

His fellow citizens honored him with a "Distinguished Service Plaque," conferred on very few.

• • •

Students Accept Assignments

GIVING an assignment to his students with some hesitation, Richard Bushman found to his surprise that they responded beyond his hopes. He asked his class members to write on the similarities of the Restored Church to the primitive Church. He feared the usual groans and objections to the task. But, within a short time, most of the youngsters submitted essays on their assigned topic. Most of the papers were well-organized, thoughtful papers supporting and developing the students' testimonies.

Brother Bushman teaches the 14- and 15-year-old group in the Cambridge Branch, Atlantic District, New England Mission. The manual they are studying is *The Church of Jesus Christ in Ancient Times*.

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.



This plaque expressing appreciation was given to "Distinguished Citizen" Elton.

COMING EVENTS

April 5, 6, and 7, 1957
Annual General Conference

April 7, 1957
Sunday School
Semi-annual Conference

April 21, 1957
"Bring-a-friend" Sunday
and Easter Sunday

May 12, 1957
Mother's Day

"To Them of the Last Wagon"

By President J. Reuben Clark, Jr.



Dragging a log and with chains locking the rear wheels, the last wagon waited before descending into the valley.

PRESIDENT CLARK'S address, "To Them of the Last Wagon" is a classic contribution to the literature of the Church—particularly so because it is directed to the "meekest and lowliest."

Because most of our pioneers were of this kind and because so many of us are descended from them, the article touches our heartstrings, for President Clark tells about his own and our people.

The address was given in General Conference on

October 5, 1947—one hundred years to the day and almost at the very hour when more than 1,500 pioneers, led by John Taylor, completed the long journey.

"To Them of the Last Wagon" will be helpful to every teacher and student of Church history or of American history. It is suggested that everyone read the entire address.*

*Complete address is published in a booklet by the Deseret Book Company, Salt Lake City, Utah, under the title of "To Them of the Last Wagon," price 75 cents.

"TO THEM OF THE LAST WAGON"

"AT the near close of this one hundredth year of the entering into these valleys of your fathers and your mothers—some of you and mine—I wish to speak a few further words of humble tribute and thanksgiving to them and especially to the meekest and lowliest of them, those great souls, majestic in the simplicity of their faith and in their living testimony of the truth of the Restored Gospel, to those souls in name unknown, unremembered, unhonored in the pages of history, but lovingly revered round the hearthstones of their children and their children's children who pass down from generation to generation the story of their faith and their mighty works, and the righteousness of their lives and living, those souls who worked and worked, and prayed and followed, and wrought so gloriously.

"I would not take away one word of praise or gratitude, honor or reverence from the great men who led these humble ones of ours. They were mighty men in brain and brawn, in courage and valor, in honesty and in love of truth, living near the Lord—Brothers Brigham and Heber and Wilford and Willard and Charles, the two Orsons and Parley and John and George and Erastus and Lorenzo and Daniel and Joseph and Jedediah, and a host of other giants, each and all richly blessed with the Lord's divine love and with that gift of the Holy Ghost that made them leaders truly like unto Moses of old. I yield, we yield, to no one in our gratitude for them and for their work of directing the conquest of the wilderness and of saving men's souls. Their names shine lustreously on those pages of history which record only the doings of the

makers of epochs—those choice spirits, chosen before the foundation of the world, to be the leaders and builders of dispensations of God's dealings with men—and these leaders of ours to be the builders of that dispensation which of old was named the Dispensation of the Fullness of Time. Unnumbered eternities will remember and honor them.

"But I should like now and here to say a few words about those who trod after where those giants led, some in the same companies that the brethren piloted, some in later companies following that year and the years after, some in the fateful handcart with their unexcelled devotion, heroism, and faith, all trickling forward in a never-failing, tiny stream, till they filled the valley they entered and then flowed out at the sides and ends, peopling this whole wilderness-waste which they fructified, making it to fulfill the ancient prophecy that the desert should blossom as the rose.

"I would like to say something about the last wagon in each of the long wagon trains that toiled slowly over the plains, up mountain defiles, down steep, narrow canyons, and out into the valley floor that was to be home—this last wagon: last, because the ox team that pulled it was the smallest and leanest and weakest, and had the tenderest feet of any in the train, it was slow starting, and slow moving; last, because worn and creaking it took more time to fix and to grease, for young Jimmy generally had trouble in getting the wagon jack under the "ex"; last, because its wind-rent cover was old and patched

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Painting by LYNN FAUSETT for presentation to
PRESIDENT J. REUBEN CLARK, Jr., on his 83rd birthday.

To Them of the



e Last Wagon

"So through dust and dirt, dirt and dust, during the long hours, the longer days -- that grew into weeks and then into months, they crept along till, passing down through its portals the valley welcomed them to rest and home."

"TO THEM OF THE LAST WAGON"

and took hours to mend and tie up to keep out the storm; last, because the wife, heavy with child, must rest till the very moment of starting; last, because sickly little Bill, the last born, poorly nourished, must be washed and coaxed to eat the rough food, all they had; last, because with all his tasks—helping little Bill, cooking and cleaning up the breakfast—mother was not able to help much—father took a little longer to yoke his cattle and to gird himself for the day's labor; last, because his morning prayers took a few more minutes than the others spent—he had so many blessings to thank the Lord for and some special blessings to ask the Lord to grant, blessings of health, and strength, especially for his wife, and for little Bill, and for the rest, and then the blessings for himself that his own courage would not fail, but most of all for the blessings of faith, faith in God and in the brethren who sometimes seemed so far away. For they were out in front where the air was clear and clean and where they had unbroken vision of the blue vault of heaven. The brethren had really visioned the glory of the Lord, who walked near them, put His thoughts into their minds; His spirit guided and directed them, petitioned thereto by the thousands of Saints who were back in Winter Quarters, back in Iowa, back in the States, and beyond, even across the waters, for the faithful poured out their souls in fervent prayer to Almighty God that the brethren should be inspired. The Saints buoyed up the brethren out in front with encouragement, with praise, and sometimes even with adulation. Knowing the brethren were prophets of God, the Saints gave them full confidence, daily, almost hourly, expressed. The brethren lived in a world of commendation from friends and the tried and true Saints. Rarely was their word or their act questioned by the faithful Saints. This was as it should be and had to be to carry out the Lord's purposes.

But back in the last wagon, not always could they see the brethren way out in front and the blue heaven was often shut out from their sight by heavy, dense clouds of the dust of the earth. Yet day after day, they of the last wagon pressed forward, worn and tired, footsore, sometimes almost disheartened, borne up by their faith that God loved them, that the Restored Gospel was true, and that the Lord led and directed the brethren out in front. Sometimes, they in the last wagon glimpsed, for an instant, when faith surged strongest, the glories of a celestial world, but it seemed so far away and the vision so quickly vanished, because want and weariness and heartache and sometimes discouragement were always pressing so near. When the vision faded, their hearts sank. But they prayed again and pushed on, with little praise, with not too much encouragement, and never with adulation.

For there was nearly always something wrong with the last wagon or with its team—the off ox was a little lame in the right front shoulder, the hub of the left front wheel was often hot, the tire of the hind wheel on the same side was loose. So corrective counsel, sometimes strong reproof, was the rule, because the wagon must not delay the whole train. But yet in that last wagon there was devotion and loyalty and integrity, and above and beyond everything else, faith in the brethren and in God's power and goodness. For had not the Lord said that 'not even a sparrow falleth unnoticed by the Father, and were they not of more value than sparrows?' And then they had their testimony burning always like an eternal fire on a holy altar, that the Restored Gospel was true, that Joseph was a Prophet of God, and that Brigham was Joseph's chosen successor.

When the train moved forward in the early morning sun and the oxen with a swinging pull that almost broke the tongue got the last wagon on the move, the dust in the still morning air hung heavy over the road. Each wagon from the first stirred up its own cloud, till when the last wagon swung into line, the dust was dense and suffocating. It covered that last wagon and all that was in it; it clung to clothes; it blackened faces; it filled eyes already sore, and ears. The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust; for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost "ex" deep, wrung from her clinched lips a half-groan she did her best to keep from the ears of the anxious, solicitous husband plodding slowly along, guiding and goading the poor, dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, and sometimes panting for breath, the mother, anxious only that the unborn babe, should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed.

When in the evening the last wagon creaked slowly into its place in the circle corral and the brethren came to inquire how the day had gone with the mother, then joy leaped in their hearts, for had not the brethren remembered them? New hope was born, weariness fled, fresh will to do was enkindled; gratitude to God was poured out for their knowledge of the truth, for their testimony that God lived, that Jesus was the Christ, that Joseph was a Prophet, that Brigham was his ordained successor, and that for the righteous a crown of glory awaited that should be theirs during the eternities of the life to come. Then they would join in the songs and

(Continued on following page.)

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"TO THEM OF THE LAST WAGON"

dancing in the camp, making the camp's gaiety their own—as much as mother's condition would permit.

"Then the morning came when from out that last wagon floated the la-la of the newborn babe, and motherlove made a shrine and father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster around and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?

"My mother was one of those babes so born in 1848, 99 years ago.

"Another morning came, when courageous little Bill, who, with a hero's heart, had trudged through long days of hot sun and through miles of soggy mud in the rain, his little body drenched, little Bill, weak and wan, must be crowded in to ride with mother, for he was sick from a heavy cold. Months before, on that cold winter's night when they fled Nauvoo for their lives to escape the fiendish wrath of a wild mob, Bill became dangerously ill with pneumonia, which left him with weak lungs. This old illness now returned. He grew worse and worse. The elders came and prayed he might get well. But the Lord wanted little Bill with Him. So a few mornings later a weeping mother and a grief-stricken father and that last wagon swung into place in the line, leaving beside the road, under some scrub brush, a little mound, unmarked save for heaped-up rocks to keep out the wolves, a mound that covered another martyr to the cause of truth.

"So through dust and dirt, dirt and dust, during the long hours, the longer days—that grew into weeks and then into months, they crept along till, passing down through its portals, the valley welcomed them to rest and home. The cattle dropped to their sides, wearied almost to death; nor moved they without goading, for they too sensed they had come to the journey's end.

"That evening was the last of the great trek, the mightiest trek that history records since Israel's flight from Egypt, and as the sun sank below the mountain peaks of the west and the eastern crags were bathed in an amethyst glow that was a living light, while the western mountain sides were clothed in shadows of the rich blue of the deep sea, they of the last wagon, and of the wagon before them, and of the one before that, and so to the very front wagon of the train, these all sank to their knees in the joy of their souls, thanking God that at last they were in Zion—"Zion, Zion, lovely Zion, beautiful Zion, Zion, City of our God." They knew there was a God; for only He could have brought them, triumphant, militant, through all the scorn, the ridicule, the slander, the tarrings and featherings, the whippings, the burnings, the plunderings, the murderings, the ravishings of wives and daughters; that had been their lot, the lot of their people since Joseph visioned the Father and the Son.

"So to these humble but great souls, our fathers and mothers, the tools of the Lord, who have, for this great people, hewed the stones and laid the foundations of God's Kingdom, solid as the granite mountains from which they carved the rocks for their Temple, to these humble souls, great in faith, great in work, great in righteous living, great in fashioning our priceless heritage, I humbly render my love, my respect, my reverent homage."

(CUT OUT AND PASTE ON BACK OF COLORED PICTURE.)

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Jonah Learns To Obey God

By Marie F. Felt

"And the word of the Lord came unto Jonah the second time, saying,

"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee . . .

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them . . .

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

—Jonah, Chapter 3.

LONG, long ago, before anyone lived upon this earth, in fact even before this earth was formed, we all lived in heaven with God, our Heavenly Father, and His Son, Jesus Christ. We were happy there, but God knew that we could be even happier and know greater joy if we were to come to this earth to live. Here we would receive bodies, and we would be given a chance to obey God's commandments and to choose for ourselves what we wanted to do. In this way, he said, "We will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

At one time there lived on this earth a man named Jonah. One day the Lord gave him a chance to prove himself, to see if he were willing to do all things whatsoever the Lord God commanded him. He did it in this way.

In the city of Nineveh lived many, many people. They were doing things that were wrong and the Lord called them a wicked people. "Now the word of the Lord came to Jonah . . . saying, Arise, go unto Nineveh, that great city." There he was to tell the people that the Lord was not pleased with them because of their wickedness; that unless they changed and did good things instead of bad ones, the Lord would destroy their great city and all who lived there.

Instead of obeying the Lord, however, and doing as he had been commanded, Jonah tried to run away. [End of Scene I.]

He did not want to tell these people God's message and warning. The Bible tells us that he "went down to Joppa; and . . . found a ship going to Tarshish; so he paid the fare thereof, and went down into it." [End of Scene II.]

But Jonah could not run away from the Lord. He knew where Jonah was and what Jonah was trying to do. He knew, too, that Jonah must be taught a lesson.



Painting courtesy Standard Pub. Co.

Jonah pays the fare that he can depart from Joppa on a ship.

He therefore "sent out a great wind into the sea, and there was a mighty tempest in the sea." It was such a fierce storm that "the ship was like to be broken." Even the sailors were very much afraid and every man on board cried out, asking his God to save them. In addition to this, they took all "the wares [articles of merchandise or goods] that were in the ship [and threw them overboard] into the sea, to lighten it." Everybody worked hard but Jonah. He knew what the trouble was so he went "down into the sides of the ship; and he lay, and was fast asleep."

Finding Jonah asleep, the shipmaster awakened him and asked what he meant by sleeping and not helping. They wanted him also to pray to his God to bless and protect them during this terrible storm. After a short time, they discovered that it was Jonah who had brought all this trouble upon them; and they asked him what he had done that would make the Lord so angry with him. They also asked him what country he had come from and to which people he belonged.

"And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

Then the men were very much afraid. They asked him what they should do to him so that the sea would once more be quiet and calm.

"And he [Jonah] said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest [storm] is upon you."

But the men did not like to throw Jonah overboard so they "rowed hard to bring it to the land; but they could not." The storm was too great and the sea too rough. They felt sure that the storm would not lessen until Jonah was no longer with them. After praying earnestly to the Lord, "they took up Jonah

and cast [threw] him forth into the sea; and the sea ceased from her raging [violent moving]." After doing this the men were very much afraid so they "offered a sacrifice [offering] unto the Lord and made vows [promises]."

Now the Lord was watching over Jonah so that no harm would come to him. Already the Lord "had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." (See *Jonah*, Chapter 1.) [End of Scene III.]

During the time that he was there, Jonah had much time to think. He knew how wrong he had been in not obeying the Lord. "Then Jonah prayed unto the Lord his God out of the fish's belly." He thanked him for all the many blessings he had received and promised he would make sacrifices unto God, "with the voice of thanksgiving." He also promised to obey God and do as he had been told to do.

Whereupon the Lord commanded the fish to release Jonah and place him on dry land. (See *Jonah*, Chapter 2.)

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord." [End of Scene IV.]

Upon arrival there he told the people that God had sent them word that after 40 days their great city would be destroyed. Instead of harming Jonah or making fun of him "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth [a coarse cloth used for making sacks], from the greatest of them even unto the least of them."

Even the "king of Nineveh . . . arose from his throne, and . . . laid his robe from him, and covered him with sackcloth, and sat in ashes."

This is what people at that time did to show God that they were truly sorry for their wrong doings. It was their way, too, of telling Him they would try to do better.

In addition to dressing in sackcloth and sitting in ashes, the king of Nineveh sent a message throughout the city requesting that everyone fast. He said, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water." He asked all of them to pray "mightily unto God"; also to change from doing evil or wrong things to doing good things instead. If all of them would do this, he said, perhaps God would change His mind and not destroy them.

"And God saw their works, that they turned from their evil way" and He was glad. Because of this, God changed His mind and decided not to destroy the great city of Nineveh as He had said that he would, "and he did it not." (See *Jonah*, Chapter 3.)¹ [End of Scene V.]

¹From *Sacred Stories for Children* by Marie F. Felt; Deseret Book Company, Salt Lake City, Utah; copyrighted; used by permission.

References:

Jonah, Chapters 1-4.

Story Use:

Course No. 9, Chapter 6 (Feb. 17, 1957).

Picture:

Standard Publishing Company Picture No. 353, "Jonah Hiding from God."

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

- Buildings to represent the city of Nineveh.
- Jonah in sitting position.
- Jonah in standing position.
- Jonah in resting position.
- A ship.
- Sailors on the ship.
- Captain of the ship.
- A whale large enough for Jonah to be inside.
- King of Nineveh in kingly robes.
- King of Nineveh in sackcloth.
- People of Nineveh dressed in sackcloth.

Order of Episodes:

Scene I:

Scenery: Outdoors. Jonah is seated under a tree.

Action: As Jonah is seated, the voice of the Lord is heard. It tells Jonah to go to Nineveh to warn the people. Jonah does not want to go. He decides to run away.

Scene II:

Scenery: At the seashore. Blue sky with darker blue on one side to represent the ocean. Tan-gray colored flannel on the other side to represent land. A ship is seen on the ocean near the shore.

Action: Ship's captain is seen on the land near the ship. Jonah approaches him and pays his fare so that he can sail on the ship.

Scene III:

Scenery: Blue sky. Darker blue for the ocean. Ship is large enough so that the captain, the sailors and Jonah can be seen on it. The sea is rough and the ship is tossed by the waves.

Action: Sailors are seen throwing things overboard. Jonah is seen asleep on the floor on one side of the ship. Captain finds and awakens him. As Jonah talks with the captain, he admits being the cause of all the trouble. Asks to be thrown overboard. After much discussion they do this. Jonah is swallowed up by a large whale.

Scene IV:

Scenery: Sky and ocean. In the ocean is a large whale.

Action: As the whale is seen, Jonah is heard praying to God, promising to obey God and go to Nineveh. Jonah is now seen on the dry land on the seashore. The whale has released him as commanded by God. The voice of the Lord is heard now, again commanding Jonah to go to Nineveh.

Scene V:

Scenery: Buildings and blue sky are in the background. In the foreground is tan-gray flannel, representing earth.

Action: Jonah is preaching to the people. The king of Nineveh is also there. The king changes his kingly robes to sackcloth. The people do likewise. They pray for forgiveness. The Lord grants this. Jonah returns to his home.

DEEPER THAN MINDS

MINDS cannot grasp nor science know
The answer to our *where?* and *why?*
Minds cannot see beneath the snow
The flowers asleep that seem to die.

Deeper than mind's intelligence
This certainty, of soul a part.
This is the blood's true recompense,
A vision given to the heart.

—Eva Willes Wangsgaard.



Jonah runs away

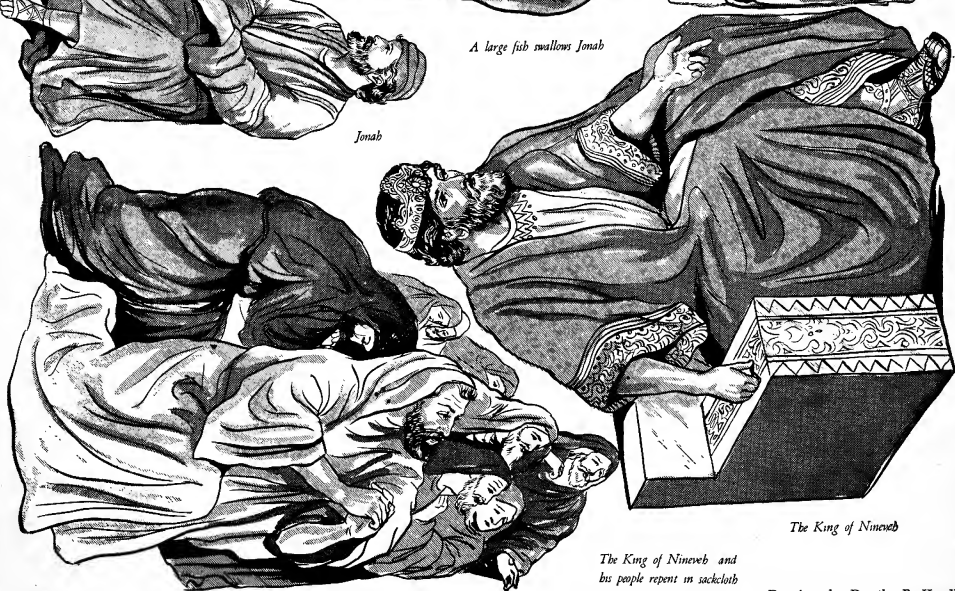
Jonah sails on a ship



A large fish swallow Jonah



Jonah

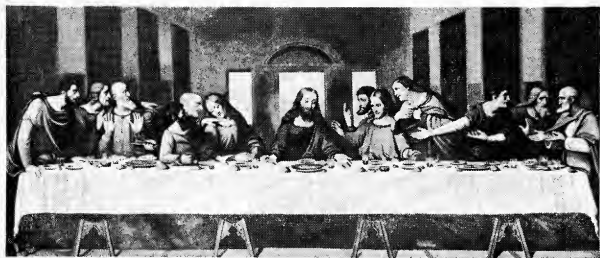


The King of Nineveh

The King of Nineveh and his people repent in sackcloth

Flannelboard characters for "Jonah Learns To Obey God"

Drawings by Dorothy P. Handley.



"THE LAST SUPPER"

"Now when the even was come, he sat down with the twelve."

Suggested Easter Worship Service

The Holy Supper

SUGGESTED SENIOR SERVICE

Devotional prelude.

Opening hymn: "The Lord Is My Light," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 103.

Invocation.

Sacrament hymn: "While of These Emblems We Partake," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 217.

Music and sacrament gem.

Sacrament.

Talk: "How the Saviour Instituted the Sacrament," (four minutes.)

- The sacredness — it is a holy ordinance.
- The purpose — in remembrance of Jesus.
- Incorporate in the talk and quote from the Bible: *Luke 22:14-20.*
- The setting for the Holy Supper as found in *Jesus the Christ*, by James E. Talmage, page 593:

"He instructed Peter and John to return to Jerusalem, and added: 'Behold, when ye are entered into the city, there shall be a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.'"

Reference material:

Bible: *Luke 22.*

Jesus the Christ, by James E. Talmage, pages 592-595.

Song by congregation: "I Stand All Amazed," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 80.

Talk: "This Sacred Ordinance," (four minutes)

Just as the Savior gave this sacred ordinance to His disciples in remembrance; we today partake.

It is suggested that the following be quoted from the scriptures: Doctrine and Covenants 20: 68-69; 59:9-11; *John 14:14-15; 15:27.*

It is suggested that the talk be concluded with the beautiful thought in *John 14:2.*

Reference material:

Doctrine and Covenants 20:77-79.

Jesus the Christ, by James E. Talmage, pages 591-603.

Song by congregation: "Christ the Lord Is Risen Today," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 10.

Closing song after reassembly: "Praise God from Whom All Blessings Flow," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 214.

Benediction.

Note to the Superintendent:

It is suggested that this might be your Easter worship service and that regular class periods be held. It might be well to encourage all teachers to give special thought and prayer to their preparation for this joyful Easter day. Many people who do not attend Sunday School regularly will be present on Easter. If they are made welcome and are given a beautiful and rich spiritual experience, they will want to come back again.

It is respectfully submitted that, because of the sacredness of the subject of the talks to be given, each person participating be asked to make his preparation *humbly and prayerfully*. When scripture is quoted or read, it should be done beautifully, having been practiced aloud at home. Everyone listening should get the true meaning and significance of these things in his own life.

SUGGESTED JUNIOR SERVICE

Devotional prelude.

Opening hymn: "Christ, the Lord, Is Risen Today," *The Children Sing*, No. 150.

Invocation.

Sacrament hymn: "While of These Emblems We Partake," *The Children Sing*, No. 63.

Music and sacrament gem.

Sacrament.

(Concluded on page 58.)



"God Loved Us, So He Sent His Son"

By Alexander Schreiner

April, 1957: "God Loved Us, So He Sent His Son," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 178.

FOR BOTH CHORISTERS AND ORGANISTS: The music to this sacramental hymn was written for the present hymnbook (1948 edition). It is by now quite well known, and is being sung in many of our wards, especially those which follow the program of practicing the suggested hymns of the month.

Let us consider first the item of first importance. This is the message, the words, which is the hymn itself. The music is merely that which accompanies the hymn. The words constitute the hymn, the melody is the adornment.

In these five stanzas we have some of the most moving poetry in the whole hymnbook. Read these stanzas and you will likely wish to have the fourth and fifth stanzas sung. These words are concerned with ourselves and our relation to our Redeemer and prepare our minds to meditate upon the holy sacrament.

Some of the phrases worth bringing to the fore are: "That in His offering I have part," "I . . . learn conduct from the Holy One," "That I remember Him, my Lord." During the practice period the chorister will do well to direct the congregation to think of the text.

Brother Edward P. Kimball, who wrote the hymn, was a fervent Latter-day Saint and is remembered for his many years as organist at the Salt Lake Tabernacle. He was a man not only of great faith, but also a man of superior intelligence and culture; so he was able to express his feelings in these exquisite words of poetry.

The music was written by the writer of this article. He suggests that you play and direct this music in leisurely style. Observe the metronome marking which indicates a moderate tempo, a thoughtful one.

How should you direct the measures with the *fermatas* [pauses]? You may treat all these notes at the ends of the phrases as though they were twice as long, as though they were whole notes. Then you can either beat those measures as though they had three beats instead of two beats, or you can just hold your baton for that extra amount of time.

You will do well to try this out in preparation meeting so that you will be able to do it naturally and by habit. The organists have to do their practicing, and they will appreciate it if the choristers are also duly prepared and practiced.

The writer sees no difficulties for the organist this time. Just play the

hymn in a devotional manner, medium loud only, and repeating all repeated notes even though the whole effect should be one of a smooth legato.

Special note: In the days of the Prophet Joseph Smith and President Brigham Young, the Church members always sang *hymns*. Then around the turn of the century a special book appeared, the *Deseret Sunday School Song Book*, so that we sang *songs* in most of our meetings. Now that the *song* book has been done away with and we sing out of the hymnbook, we are singing *hymns* again. A *hymn* is a sacred song, and that is what we sing in Church.

Sacrament Music and Gems

For the Month of April



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

I am the resurrection, and the life:
he that believeth in me, though
he were dead, yet shall he live.*

FOR JUNIOR SUNDAY SCHOOL

WHILE I drink the water
And eat the broken bread,
I'll be so very quiet
And bow my little head.



*John 11:25.



Photo by Leland Van Wagoner.

Superintendent Richard J. Muller, McKay Ward, Wells Stake, is aware of his responsibilities for maintaining high teaching standards; so, he regularly holds faculty meetings.

"The objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church."¹

"The Superintendency has the responsibility: . . .

"6. To see that as far as possible the Sunday School achieves its objective set out in Chapter I of this Handbook."²

THE superintendent who achieves the Sunday School objective creates and maintains a faculty of capable, devoted, hard-working and inspired teachers. How does he do this?

In most wards there are not a number of capable teachers waiting around without anything to do. Capable teachers must be developed, rather than found. The first step in this development is, of course, the teacher training class for prospective teachers. This is a great start, but even this is only a beginning. The superintendent can generally be most helpful in developing capability in the teacher only after the teacher actually begins his work in the classroom. How many superintendents realize that their relationship with the new teacher often determines whether the new teacher becomes capable or indifferent?

¹The Sunday School Handbook, May, 1956, edition, page 1.

²The Sunday School Handbook, Chapter IV, pages 13, 16.

The superintendent who is a leader takes the following steps to promote capability:

1. In inducting the new teacher, he outlines the many duties to be done, so that the new teacher knows what to expect and realizes the importance of his many functions.

2. He sees that the stake board knows of the teacher's appointment, so that help can come from the stake board adviser.

3. He sees that the new teacher is equipped with the necessary tools of teaching. These include a copy of the manual, a copy of the teacher's supplement, a subscription to *The Instructor*, and the other available teaching aids.

4. He visits the teacher and helps with the mechanics of teaching and of enlistment work.

5. He sees that the teacher is personally invited or called for each time to attend faculty meeting and preparation meeting.

All of these steps are aids in developing capability. The spirit in which they are done will determine whether the teacher becomes devoted, hard-working and inspired.

The superintendent who develops a devoted teacher must have a personal interest in him and in the members of his class. He does not take the five steps outlined above because he is supposed to take them, but because he wants to see the

Superintendents The Superintendent and the Sunday School Objective

By Superintendent
David Lawrence McKay

teacher and the members of the class develop in the enjoyment of the fruits of the Gospel. He is genuinely happy to be with the teacher and to help him. He glories in his achievements, and tries to make each failure a help to further success. His genuine love for the teacher awakens in the other a corresponding love and respect, with a resultant desire to support the superintendent and to try harder to achieve the objectives of the Sunday School.

The superintendent who is a true leader remembers the powers and duties of his office as an assignment of the priesthood. He thinks often of the following inspired words of the Prophet Joseph Smith, some of the most powerful ever written:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death."³

³Doctrine and Covenants 121:41-44.

QUESTION BOX

Prepare for the Future

Q. How can we have ready access to INSTRUCTOR articles in prior years?

—Denver Stake.

A. We urgently request every ward library to bind a copy of *The Instructor*. The 12 issues of *The Instructor* for 1956, if mailed to *The Instructor* office, will be bound with an index for \$3.35. Bound volumes

may be purchased from *The Instructor*, as long as the supply lasts, at \$5.85. A loose-leaf binder may be obtained from the Deseret Book Store, 44 East South Temple, Salt Lake City, Utah, for \$1.75. The fund of information being accumulated in *The Instructor* is of such value that we are very anxious to have it (Concluded on page 58.)

MEET YOUR NEW BOARD MEMBERS

By Harold Lundstrom

ARTHUR D. BROWNE

ONE thing seems certain about Arthur D. Browne in his coming work on the Sunday School general



board. With few exceptions, no matter where he will be sent on convention assignments—from the Atlantic to the Pacific seaboards—the place very likely will be familiar ground to him. And with no exceptions, he will find former friends and students.

Whether deliberately planned or not, Brother Browne is indeed well-traveled. The reason back of all this travel centers around acquiring his education and the pursuit of his profession.

Since 1952 he has been at Brigham Young University, Provo, Utah, and now serves as director of Administrative Studies and teaching classes in higher education. A researcher of national stature, he had been a member of the faculty and staff of San Jose (California) State College, Stanford (California) University, Bennington (Vermont) College, the University of Denver, (Colorado), and Syracuse (New York) University prior to his appointment at BYU.

Brother Browne was graduated from San Jose State College with an A.B. in 1940. Three years later in 1943 he was granted his first master's degree by Stanford University and his second was from Columbia University (New York City) in 1947. He was awarded his Ph.D. degree by Syracuse University in 1952.

Any student debating whether he can afford the time to serve in Church assignments need only consider the example of Brother Browne for the correct answer. The list of assignments runs like this: He has

been a member of the San Francisco Stake Sunday School board, a member of the San Jose Ward YMMIA superintendency, a member of the Manhattan Ward Sunday School superintendency in New York Stake, Sunday School superintendent and then bishop of the Englewood Ward in Denver Stake, a counselor in the Syracuse Branch presidency in the Oneida District, Eastern States Mission, assistant superintendent in the Provo Stake Sunday School, assistant superintendent in the New York Stake YMMIA, and assistant superintendent in the Provo Stake YMMIA.

And, in addition to all these assignments, Brother Browne served as a missionary in the New England States Mission from 1941 to 1943. He also served his country with the United States Air Force during part of World War II.

Mighty proud of Brother Browne and his accomplishments and services are his wife, Edna Smith Browne, originally from Nova Scotia, and their four children, all members of the Park Ward in Provo's Utah Stake.

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J. ROMAN ANDRUS

THE appointment of J. Roman Andrus to the Sunday School general board is a deserving honor

both to him and to his fellow Church artists and art patrons. Long a leader in sponsoring and promoting great and beautiful art, the Deseret Sunday School Union too, honors itself by the calling of this nationally recognized artist to its board.

Brother Andrus' long career in the art department of Brigham Young University has included various appointments. He has served as



J. Roman Andrus

an instructor, chairman of the Aspen Grove summer session, and assistant professor and associate professor of art before his being named chairman of the art department.

In addition to his BYU career, the new general board member has also been a visiting professor at the Utah State Agricultural College in Logan (Utah), art representative at Canadian Leadership Week, instructor in art extension classes, special art lecturer, and member of many art exhibit juries.

Nor has Brother Andrus' art work stopped with these activities. His own paintings have been displayed at many exhibitions throughout the nation. He has been a winner of numerous art awards and honors for solo and combined exhibits. He is also a contributor to various art publications.

He is a member of the National Art Education Association; Western Art Education Association; Utah Academy of Sciences, Arts, and Letters; Associated Utah Artists; Art Students League of New York; and Provo Associated Artists. He also is a former member of the Utah State Fair Art Committee and the Utah State Elementary Art Curriculum Committee.

With all these activities, the new general board member has constantly made time to serve the Church faithfully. He has only recently been released as bishop of the Oak Hills Second Ward of East Sharon Stake in Provo.

Other assignments include his having been an Aaronic Priesthood quorum adviser, a member of a ward Sunday School superintendency, stake Sunday School secretary, ward teachers' secretary, and a counselor in the bishopric.

Currently writing his doctorate thesis, Brother Andrus has studied at the Los Angeles County (California) Art Institute, Colorado Springs (Colorado) Fine Art Center, Art Students League of New York, Columbia University, and the

University of Colorado. Following his graduation from Dixie High School in St. George (Utah), he attended BYU where he was granted both his B.S. and M.S. degrees.

Brother Andrus was born in St. George, a son of Alexander B. and Rozilla Brooks Andrus. He is married to the former Irva Pratt, a great granddaughter of Orson Pratt. They are the parents of five children, one of whom is deceased.

RALPH D. THOMSON

RALPH D. THOMSON is a man equally at home in the book stacks of a cloistered scholar's library as well as outside in his private garden. The first pursuit is his profession as the associate librarian at the University of Utah, (Salt Lake City). The "green thumb" interest is one of two hobbies, the other being sports — just about any and all of them.



Ralph D. Thomson

Brother Thomson brings to his new appointment as a member of the Sunday School general board a wide experience in teaching, both professional and Church.

Prior to his becoming a member of the U. of U. library staff in 1944, he was librarian at East High School and Irving Junior High School in Salt Lake City for four years. For five years he was principal of the elementary school in Kanosh, in central Utah. Previously he taught school one year at Helper, in Carbon County (Utah).

The new general board member can boast an equally significant Church teaching service. In his own ward—Yale of Salt Lake City's east-bench Bonneville Stake — he has served as ward teaching supervisor, Sunday School and MIA teacher, Boy Scout and Explorer leader and committeeman, high priest group leader, and member of the elders quorum presidency.

During his years in Kanosh, 1934-39, Brother Thomson was a teacher in the Sunday School and MIA, and also YMMIA superintendent. One

important service to be added to this commendable listing of Church assignments was his three-year mission to France, 1928-31. While in the French Mission, Brother Thomson served as president of the Paris Branch and also the Belgian District.

Brother Thomson was born in Ephraim, Utah, a son of Daniel H. and Karen Kristin Thomson. Following his graduation from Ephraim High School, he attended Snow College (Ephraim) and Brigham Young University, the latter granting him his B.A. in 1934. Graduate study followed at the University of Southern California at Los Angeles where he was awarded both bachelor's and master's degrees in library science.

Brother Thomson was married in the Salt Lake Temple in 1933 to the former Ruth D. Watts of Provo and Kanosh. They are the parents of one son, Ralph J., a university student planning on a mission soon, and two younger daughters, Kristin and Susan.

EASTER WORSHIP SERVICE (Concluded from page 54.)

(Because this is a special day we suggest that in lieu of the usual short talks a story might be presented by a teacher.)

Story: "The Last Supper." Told by a teacher. Use visual materials to help the children to learn the beauty and significance of the sacrament. The picture of "The Last Supper" might be used if it is large enough. A picture of Jesus might be used. The new flannelgraph set prepared by the Junior Sunday School music department has some figures of Jesus that might be used.

Regular classwork.

Closing hymn: "Praise God from Whom all Blessings Flow," *The Children Sing*, No. 24.

(Note: The Junior Sunday School music recording has two of the suggested songs on it. Music leaders might want to make use of this lovely record either as a quiet listening experience or to help teach these songs to the children before Easter Sunday.)

EASTER PROGRAM COMMITTEE
Claribel W. Aldous, Chairman.
Melba Glade.
Florence S. Allen.
Addie J. Gilmore.

QUESTION BOX (Concluded from page 56.)

preserved and made available in the future to all members of the ward faculty.

Minimum Age for Teaching

Q. What is a minimum age for a Junior Sunday School teacher?
—Sharon Stake.

A. It is recommended that every Sunday School teacher should have had all of the courses of the Sunday School to and including Course No. 18 or 19 before being called to the Sunday School faculty. Young girls should not be asked to teach Junior Sun-

day School who do not have sufficient knowledge of the Gospel to be accurate in their interpretation of Bible and Book of Mormon stories.

An Official Visitor?

Q. Is the stake board member visiting the Sunday School in his own ward on fast day an official visitor?

A. Yes, he should visit the school under assignment from the stake board and to attend and observe the school in light of his peculiar knowledge of its problems as though he were visiting any other ward in the stake. Report of the visit should be made to the stake board.

—Superintendent Lynn S. Richards.



There Is a Time and a Place

Photo by Ray Kroyman.

Junior Sunday School classrooms in the East Ensign Ward, Ensign Stake, reflect careful thought on the part of the planners.

PART II — A CLASSROOM FOR GOSPEL STUDY

TIN the beginning God created man in His own image, and man was endowed with the potentialities of divinity. However, the creation of man was not something that was finished on that day when, 'God formed man out of the dust of the ground and breathed into his nostrils the breath of life.' That was merely the beginning. The creation of man is still going on, and we are the creators. It is our assignment to help create faith, devotion, character, leadership and spirituality in the lives of our students.¹

The first years of a child's life are the formative period when patterns of thought and feelings are formed and largely set. An inviting and inspirational classroom can do much to develop a love of the Gospel of Jesus Christ.

The environment and surroundings of a Junior Sunday School classroom plays an active part in

building Gospel testimonies in the lives of little children. Junior Sunday School children are naturally very spiritual. President Harvey L. Taylor of the Brigham Young University, Provo, Utah, said it is because of their newness from their heavenly home and our Father in heaven. To build this spirituality further, surroundings are of prime importance.

Junior Sunday School classrooms should be attractive and appealing to children. They should invite study and living of the Gospel principles. In order to assist in achieving this goal, the Deseret Sunday School Union general board compiled a report, part of which is reflected in this article.

1. In each classroom there should be ample space to enable children to sit comfortably and move about with ease. (Comfort is essential to the well-being of children, and is conducive to securing attention and interest. Teaching methods have

changed from a teacher-centered procedure — the teacher does most of the talking, with the students listening — to a pupil-centered classroom in which the teacher stimulates and guides much pupil activity, listening and observing intensively.)

2. Light should not be thought of in terms of candle power alone. Colored walls and floor coverings are important for light reflection. (Color and light also have aesthetic values and lend to the spirit of worship.)

3. Attention needs to be given to ventilation and cleanliness. (A well-ventilated room that is clean and attractive lends to reverence and better learning.)

4. Acoustical treatment on the floor helps to deaden the noise of chairs being moved about and children's going from one activity to another. (All children learn by doing. Junior Sunday School lessons provide many real and vicarious experiences in living the Gospel principles.)

¹The Sunday School Handbook; May, 1956, edition; Foreword.

5. Visual aids and display areas are essential in modern teaching; therefore, classrooms should have ample chalkboard and tackboard areas. (Pictures, charts and simple maps displayed attractively in classrooms help children maintain active interest in a lesson. Then, too, children enjoy seeing their own work displayed.)

6. Electrical outlets should be provided. (Listening to a song, a piano selection or organ selection provides variety in learning and is also an excellent means of relaxation.)

7. Chairs of various sizes, which makes it possible for all feet to touch the floor, help children to worship in comfort. (No one is comfortable with his feet dangling. Also, chairs can easily be arranged in positions conducive to listening, seeing and participating.)

8. Tables are needed to display teaching materials and for lesson activities.

"In a fully organized Junior Sunday School there is a minimum of three teaching departments. However, these figures do not necessarily determine the number of classrooms needed to house a full Junior Sunday School. It is often necessary to organize two or more sections of the same department because of increased numbers of children in a particular age group."

*The Sunday School Handbook*² gives the following ratio as ideal teaching loads:

Primary class (7- and 8-year-olds) — One teacher for every 15 to 18 pupils. It is recommended that a separate classroom be provided for each primary group.

Kindergarten class (5- and 6-year-olds) — Twelve to 15 pupils per teacher. It is recommended that a separate classroom be provided for each kindergarten class.

Nursery class — A classroom is needed which will house not more than three groups of nursery children (near 3-, 3½-, and 4-year-olds) — with six to ten children per teacher. Floor space of approximately 360 square feet is recommended. Where more than 30 nursery children are anticipated, an additional room is needed.

As Sunday School workers, "it is our assignment to help create faith, devotion, character, leadership, and spirituality in the lives of our students." Classrooms can do much to aid teachers in teaching the Gospel in such a way that it will be a

vital and motivating power in the lives of all pupils.

NEXT MONTH'S ARTICLE

NEXT month's article will be, "A Child Went Forth — Part I," by Addie L. Swapp.

Junior Sunday School HYMN OF THE MONTH for April, 1957

Part of a Rich Heritage

"Come, Come Ye Saints," *The Children Sing*, No. 56.

IT is said that this hymn was written because of President Brigham Young's anxiety for the welfare of the Saints as they were crossing the plains. They had many hardships, and in their discouragement they began to murmur. So President Young asked William Clayton to write a hymn that could be sung around the campfire each night and would help the people to fight against the trials and troubles of their long journey.

William Clayton left the camp at once and returned two hours later with this hymn which was written, he said, "under the favor and inspiration of the Lord." It did give them courage; and to this day, it has the power to unify the feeling of a congregation and draw members closer together.

All Latter-day Saint children need to become familiar with "Come, Come Ye Saints"; for, as members of this Church, it is a part of our rich heritage. This month we commemorate the organization of the Church, so it is appropriate to learn it now.

Introduce the hymn with a brief pioneer story. One will be given you at your monthly stake preparation meeting. Use the pioneer group in the new flannel cutouts for *The*

Children Sing. Have the teachers sing the first four phrases to the boys and girls. These phrases will take you to the word "day."

Now have the children listen quietly while the accompanist finishes the remainder of the stanza. Notice the change from three counts to four counts in the measure throughout this hymn. After the first four phrases have been heard three or four times, teach it by the "phrase" method, using the accompaniment. As the accompanist finishes playing the stanza, you may wish to have the children sing the last phrase, "All is well! All is well!"

Work with the very young children so they will learn to sing the words "Come, come ye saints" and "All is well! All is well!" If they learn to sing this much, you have done well.

It may be you are already singing this hymn in your worship service and in that case you may wish to teach the second or third stanza. If at any time your children are familiar with the suggested hymn of the month, you may choose to teach a different stanza of the hymn.

Further help will be given you at your monthly stake preparation meeting. —Edith Nash.

IDEA EXCHANGE

Letters Explain Program

THE Junior Sunday Schools of Provo (Utah) Stake, have been working diligently on a project to build better relationships between parents and Junior Sunday School workers.

Letters explaining the Junior Sunday School program and its possibilities for child guidance have been carried personally into the homes of young children by enthusiastic officers and teachers. It has proved effective both in expanding the en-

ASSIGNMENT FOR JUNIOR SUNDAY SCHOOL

Dear Parent:

Your child has been asked to give the

..... in Sunday School on, 1957.

References:

Will you please help to prepare his assignment and be ready to give it before his class on Sunday, 1957? This experience of appearing before his class will help him to overcome any fears he may have and make certain that he is ready to give his part before the entire Junior Sunday School.

Teacher

Address..... Phone.....

P.S. I will be happy to help you if you need me.

²May, 1956, edition; page 29.

listment program and in establishing satisfactory home - Sunday School relationships.

One part of this program concerns the making of assignments for the Junior Sunday School worship service. The form opposite is sent out.

—Hazel F. Young.

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WARD LIBRARY SUGGESTIONS

Size Isn't Everything

The Smallest Boy in the Class by Jerrold Beim; William Morrow and Company, 425 - 4th Avenue, New York 16, N. Y.; \$2.

THIS delightful story is found in many public libraries and is an excellent story to enrich lessons on kindness, sharing and ways to love one another.

Tiny was so named because of his size, but because he shared and had the biggest heart in the class, the children forgot his size.

—Margaret Hopkinson.

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ENRICHMENT MATERIAL

A Flannelboard Verse

THIS illustrated verse on reverence has been used successfully in the Butte (Montana) Stake.

It can be given as a flannelboard story with large sketches or pictures accompanying each verse. When read by the teacher, the appropriate picture is placed on the flannelboard by the children.

It can be used with children reciting the verses in sequence, and each child holding up a large picture illustrating what they are talking about.

REVERENCE

HERE is the Church,
Its doors open wide
To welcome the children
Who hurry inside.
And here is a bench
That children sit on
All still and all quiet
Till the service is done.



These are the children
All scrubbed fresh and clean,
With hair combed so neatly
Like it seldom is seen!

They all seem to hurry
To rush on their way —
And do you know why?
This is Sunday School day!



This is a teacher
With a warm friendly smile.
Her kindness and love
Really make things worthwhile.
She's ready to help
Our girls and our boys
To know Jesus' teachings —
Their blessings and joys.



Here are two eyes —
They're the eyes of a child
Lifted up to the heavens
So simple and mild.
And then the eyes close,
The arms fold with care,
As a little child makes
Himself ready for prayer.



Here are two hands
That don't need to be tied.

One hand forms a cradle
With the other inside!
These hands know a secret
That we ought to hear.
They say, "If we're quiet
We can feel Jesus near!"



This little child knows
She just can't afford
To be naughty and noisy
In the House of the Lord.
For this is God's House
And He'll come here to stay
For awhile if we ask Him,
Each time that we pray.*

These children know
Just why they are here, —
To learn of God's plan
And "to be of good cheer."
This boy thanks our Father
For gardens and pets
And for all of the blessings
God never forgets.*

Such as fresh air and sunshine,
For trees and blue sky,
For His wonderful world
And His spirit nearby.
And this girl is grateful
For soft, clean, sweet rain;
For God's kindness and mercy
Which we ever gain.*

We're all grateful for parents,
For clothes and for food,
For friends and for teachers,
And all blessings so good.
We don't have to thank Him
Each time just the same,
But we close every prayer
In Jesus' own name.



So here are the children
All waiting and glad
For the lessons of Jesus
That are to be had.
And these children know
As they sit in their chairs,
They should be very quiet
So God can be there!

—Marjorie K. Wright.
Verse and Illustrations.

*Point to a child while verse is being recited.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

2nd Quarter, 1957

| COURSE OF STUDY—1956 | Course No. 1: Sunday Morning in the Nursery | Course No. 1: Sunday Morning in the Nursery | Course No. 2: Growing Spiritually Part I | Course No. 4: Living Our Religion, Part I | Course No. 6: History of the Church for Children | Course No. 8: Old Testament Stories |
|---------------------------|--|---|--|--|---|---|
| | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ |
| COURSE OF STUDY—1957 | Course No. 1: Sunday Morning in the Nursery | Course No. 1a: Beginnings of Religious Praise | Course No. 3: Growing Spiritually Part II | Course No. 5: Living Our Religion, Part II | Course No. 7: What It Means To Be a Latter-day Saint | Course No. 9: Leaders of the Scriptures |
| APPROXIMATE AGES—1957 | Nursery Nearly 3, 3 | Advanced Nursery 4 | Kindergarten 5, 6 | Primary 7, 8 | 9, 10 | 11, 12 |
| Date of Lesson APRIL 7 | Where They Sleep | We Are Born to be Loved | Our Church Has a Name | Unit II Heavenly Father Has Given Us Ten Commandments | Review | Review |
| APRIL 14 | Who Awakens | We Are Born to Love | We Belong to a Church | Jesus Taught Us How to Live | Self-reliant—And Others Admire Us | Esther, the Loyal Queen |
| APRIL 21 (Easter) | Easter Is A Happy Day | Life and Death | We Go To Many Meetings | Jesus Taught Us How to Pray | Sharing—And We Are Partners in Doing Good | Job, the Patient Sufferer |
| APRIL 28 | What They Do When They Awaken | We Remember . . . | People Who Help Us | Jesus Taught Us To Have Faith | Free—And We Form No Bad Habits | Nehemiah, the Builder |
| MAY 5 | We Help Father and Mother Within the Home | . . . Plans Food For Us | The Superintendent | The Sacrament Helps Us | Clean—And We Are Respected Everywhere | Review |
| MAY 12 (Mother's Day) | Mother's Day | God Gives Us Water | Our Mothers | Making Others Happy | Cheerful—And All Is Well | Jared and His People |
| MAY 19 | We Help Father and Mother Outside the Home | There Is Food for All | The House of the Lord | We Forget Our- Selves by Helping Others | Obedient—And We Find It Easy to Learn | A Nation That Forgot God |
| MAY 26 | We Help Grandmother and Grandfather | Animals and Birds Have Homes | We Pray | Baptism Is a Reminder | Reverent—And the Holy Spirit Will Bring Us Joy | Lehi and His Family |
| JUNE 2 | Father and Mother Are Happy When We Go To Sunday School and Primary | People Have Homes | We Take the Sacrament | Heavenly Father Is Pleased when We Forgive Others | Thoughtful—And We Bring Happi- ness to Others | Guided by the Lord |
| JUNE 9 | We Are Kind to Ourselves | We Go to Our Church | We Sing and Talk | Obedience Brings Strength of Body and Spirit | Review | The Good Leave The Evil |
| JUNE 16 | We Are Kind to Our Friends | Our Church Is Growing | How We Can Help | Faith Helps Us To Be Unafraid | The Church Organization | Review |
| JUNE 23 | We Are Kind to Pets and Other Animals | We Are Helpers | The Family Goes to Church | It Is Not The Gift Alone | Joseph Smith | Sherem, Who Repented too Late |
| JUNE 30 | We Are Kind to Each Other at Sunday School | We Talk to Heavenly Father | Jesus Went to Church | Open Sunday | Brigham Young | Enos, the Boy Who Followed in His Father's Footsteps |

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

2nd Quarter, 1957

| Course No. 10: The Life of Christ | Course No. 12: The Church of Jesus Christ in Ancient Times | Course No. 14: Our Standard Works | Course No. 16: Good Tidings To All People | Course No. 20: Proving Your Pedigree | Course No. 25: Parent and Youth (First Year) | Course No. 26: The New Testa- ment; The Acts and The Epistles | Course No. 28: An Introduction to The Gospel |
|---|---|--|--|--|--|--|--|
| ▼ | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ | ▼ |
| Course No. 11: History of the Restored Church | Course No. 13: Principles of The Restored Church at Work | Course No. 15: Life in Ancient America | Course No. 17: An Introduction to The Gospel | Course No. 21: Saviors on Mount Zion | Course No. 25: Parent and Youth (Second Year) | Course No. 27: Living the Gospel | Course No. 29: A Marvelous Work and a Wonder |
| 13, 14 | 15, 16 | 17, 18 | 19, 20, 21, 22 | Genealogical Training—Adults | Family Relations— Adults | Gospel Doctrine— Adults | Gospel Essentials— Adults |
| Light and Darkness | Faith (Continued) | A Great Conference | Man Is Capable of Eternal Progression | Your Pedigree Chart | An Opposition in All Things | Divine Authority | Ordinance of Baptism |
| Cause of Persecution | Review | Nephi Instructed His People | Review | Review | The Nature and Meaning of Education | The Priesthood Serves | Laying on of Hands |
| Joseph Smith | Repentance | Nephi Continues His Instructions | Revelation Is Continuous | The Lord's Covenant People | The Content of Education | The Auxiliary Organizations | . . . the Holy Ghost |
| Review | Repentance (Continued) | Life and Teach- ings of Jacob | Man's Part In Revelation | Promises Made to the Fathers | Review | Review | Review |
| Dark Days At Nauvoo | Baptism | Completion of the Small Plates | Verifying Revelation | Joseph, a Savior to His Father's House | Why We Must Be Missionaries | Our Ceremonial Life | Priesthood Authority |
| Out in the Storm | The Holy Ghost | Review | The Bible— Its Nature and Interpretation | Review | The True Spirit of a Missionary | Priesthood Ordinances | Melchizedek Priesthood |
| Camps of Israel | Review | King Benjamin | Other Scriptures | The Day of Ephraim | Priesthood and Life's Purpose | Temple Work | Aaronic Priesthood |
| This Is the Place | Obedience | In Bondage | The Nature and Mission of A Prophet | The Keys Elijah Brought | Power Through Organized Unity | Saved By Grace | Auxiliaries and Church Aids |
| The Mormon Battalion | Service | King Naah and Abinadi | Review | The Spirit of Research | Priesthood and Mortal Success | Our Free Agency | Mission of Elijah |
| Review | Service (Continued) | From Bondage to Freedom | Jesus Christ, Son of God | How the World is Helping | As God Now Is | Christ's Summary | Work For the Dead |
| Conquering the Desert | Service (Continued) | The Church Established | Mission of Jesus Christ | A Race of Religious Leaders | Man May Become | Christ's Summary (Continued) | Marriage for Eternity |
| Struggling to Keep Alive | Review | Review | The Way of Salvation | Seek and Ye Shall Find | Intelligence Is Eternal | Review | Candidates for Godhood |
| Church and Industrial Enterprise | The Kingdom of God | America, a Cradle of Democracy | Our Acceptance of Jesus Christ | Gathered from All Nations | Eternal Life Is Organized Life | Eternal Progress | Gathering of Israel |

TABULATED PROFILE CHRONOLOGY — COUNCIL OF THE FIRST PRESIDENCY

| Seniority No. | Name | Birth | Age | Date Apostles | Ordained by | Date Sustained | Age Sus. | No.† Yrs. | Date Deceased | Age at Death | Remarks |
|--|--------------------------|---------------|-----|---------------|--|----------------|----------|-----------|-----------------|--------------|---------------------|
| PRESIDENTS OF THE CHURCH | | | | | | | | | | | |
| 1 | Joseph Smith | 23 Dec. 1805 | 24* | 1829 | Peter, James & John | 25 Jan. 1832 | 26 | 15 | 27 June 1844 | 38 | Martyred |
| 2 | Brigham Young | 1 June 1801 | 33 | 14 Feb. 1835 | The Three Witnesses (Oliver Cowdery, David Whitmer & Martin Harris) | 27 Dec. 1847 | 46 | 42 | 29 Aug. 1877 | 76 | |
| 3 | John Taylor | 1 Nov. 1808 | 30 | 19 Dec. 1838 | Brigham Young and Heber C. Kimball | 10 Oct. 1880 | 71 | 49 | 25 July 1887 | 78 | |
| 4 | Wilford Woodruff | 1 Mar. 1807 | 32 | 26 Apr. 1839 | Brigham Young | 7 Apr. 1889 | 82 | 59 | 2 Sept. 1898 | 91 | |
| 5 | Lorenzo Snow | 3 Apr. 1814 | 34 | 12 Feb. 1849 | Heber Chase Kimball | 13 Sept. 1898 | 84 | 52 | 10 Oct. 1901 | 87 | |
| 6 | Joseph F. Smith | 23 Nov. 1838 | 27 | 1 July 1866 | Brigham Young | 17 Oct. 1901 | 62 | 52 | 19 Nov. 1918 | 80 | |
| 7 | Heber J. Grant | 12 Nov. 1856 | 25 | 16 Oct. 1882 | George Quayle Cannon | 23 Nov. 1918 | 62 | 63 | 14 May 1945 | 88 | |
| 8 | George Albert Smith | 4 Apr. 1870 | 33 | 8 Oct. 1903 | Joseph F. Smith | 21 May 1945 | 75 | 48 | 4 Apr. 1951 | 81 | |
| 9 | David Oman McKay | 8 Sept. 1873 | 32 | 9 Apr. 1906 | Joseph F. Smith | 9 Apr. 1951 | 77 | 50 | As of Dec. 1956 | | |
| The Presidents of the Church are set apart by the members of the Council of the Twelve Apostles — The President of Quorum acting as mouth. | | | | | | | | | | | |
| The Council of the Twelve presides over the Church immediately upon the death of the President until new President is sustained and set apart. | | | | | | | | | | | |
| FIRST COUNSELORS IN THE FIRST PRESIDENCY | | | | | | | | | | | |
| 1 | Sidney Rigdon | 19 Feb. 1793 | 38* | (HP) Ju. 1831 | Lyman Wight | 18 Mar. 1833 | 40 | 11 | 14 July 1876 | 83 | |
| 2 | Heber Chase Kimball | 14 June 1801 | 33 | 14 Feb. 1835 | The Three Witnesses | 27 Dec. 1847 | 46 | 33 | 22 June 1868 | 67 | |
| 3 | George A. Smith | 26 June 1817 | 21 | 26 Apr. 1839 | Heber Chase Kimball | 6 Oct. 1868 | 51 | 36 | 1 Sept. 1875 | 58 | |
| 4 | John W. Young | 1 Oct. 1844 | 19* | 4 Feb. 1864 | Brigham Young | 8 Oct. 1876 | 32 | 1 | 11 Feb. 1924 | 79 | |
| 5, 6, 7 | George Quayle Cannon | 11 Jan. 1827 | 33 | 26 Aug. 1860 | Brigham Young | 10 Oct. 1880 | 53 | 40 | 12 Apr. 1901 | 74 | |
| 8 | Joseph F. Smith | 13 Nov. 1838 | 27 | 1 July 1866 | Brigham Young | 6 Oct. 1901 | 62 | 52 | 19 Nov. 1918 | 80 | Served 3 days |
| 9 | John Rex Winder | 11 Dec. 1821 | 50* | 4 Mar. 1872 | Ord. High Priest by Edward Hunter (J.R.W. was set apart in Presiding Bishopric 25 Apr. 1877) | 17 Oct. 1901 | 79 | 32 | 27 Mar. 1910 | 88 | |
| 10, 11 | Anthony Henrik Lund | 15 May 1844 | 45 | 7 Oct. 1889 | George Quayle Cannon | 7 Apr. 1910 | 65 | 31 | 2 Mar. 1921 | 76 | |
| 12 | Charles William Penrose | 4 Feb. 1832 | 72 | 7 July 1904 | Joseph F. Smith | 10 Mar. 1921 | 89 | 20 | 16 May 1925 | 93 | |
| 13 | Anthony W. Ivins | 16 Sept. 1852 | 55 | 6 Oct. 1907 | Joseph F. Smith | 28 May 1925 | 72 | 26 | 23 Sept. 1934 | 82 | |
| 14, 15 | Joshua Reuben Clark, Jr. | 1 Sept. 1871 | 63 | 11 Oct. 1934 | Heber J. Grant | 6 Oct. 1934 | 63 | 23 | As of Dec. 1956 | | |
| 16 | Stephen L. Richards | 18 June 1879 | 37 | 17 Jan. 1917 | Joseph F. Smith | 9 Apr. 1951 | 71 | 39 | As of Dec. 1956 | | |
| The counselors in the First Presidency were all set apart by the President under whom they served. A few served as counselors under a number of Presidents, and in each case they were set apart again by the new President. | | | | | | | | | | | |
| SECOND COUNSELORS IN THE FIRST PRESIDENCY | | | | | | | | | | | |
| 1 | Frederick G. Williams | 28 Oct. 1787 | 45* | 18 Mar. 1833 | Ord. High Priest by Joseph Smith and Oliver Cowdery | 18 Mar. 1833 | 45 | 6 | 10 Oct. 1842 | 54 | Excom. 17 Mar. 1839 |
| 2 | Hyrum Smith | 9 Feb. 1800 | 31* | 6 June 1831 | Ord. High Priest by Joseph Smith | 7 Nov. 1837 | 37 | 13 | 27 June 1844 | 44 | Martyred |
| 3 | William Law | 8 Sept. 1809 | 31* | 24 Jan. 1841 | Ord. High Priest by Joseph Smith | 24 Jan. 1841 | 31 | 3 | 19 Jan. 1892 | 83 | Excom. 18 Apr. 1844 |
| 4 | Willard Richards | 24 June 1804 | 35 | 14 Apr. 1840 | Brigham Young | 27 Dec. 1847 | 43 | 14 | 11 Mar. 1854 | 49 | |
| 5 | Jedediah Morgan Grant | 21 Feb. 1816 | 38* | 7 Apr. 1854 | Brigham Young | 7 Apr. 1854 | 38 | 2 | 1 Dec. 1856 | 40 | |
| 6 | Daniel Hanmer Wells | 27 Oct. 1814 | 42* | 4 Jan. 1857 | Brigham Young | 4 Jan. 1857 | 42 | 20 | 24 Mar. 1891 | 76 | |
| 7, 8, 9 | Joseph F. Smith | 13 Nov. 1838 | 27 | 1 July 1866 | Brigham Young | 10 Oct. 1880 | 41 | 52 | 19 Nov. 1918 | 80 | |
| 10 | Rudger Clawson | 12 Mar. 1857 | 41 | 10 Oct. 1898 | Lorenzo Snow | 6 Oct. 1901 | 44 | 44 | 21 June 1943 | 86 | Served 3 days |
| 11 | Anthony Henrik Lund | 15 May 1844 | 45 | 7 Oct. 1889 | George Quayle Cannon | 17 Oct. 1901 | 57 | 31 | 2 Mar. 1921 | 76 | |
| 12 | John Henry Smith | 18 Sept. 1848 | 32 | 27 Oct. 1880 | Wilford Woodruff | 7 Apr. 1910 | 61 | 31 | 13 Oct. 1911 | 63 | |
| 13, 14 | Charles Wm. Penrose | 4 Feb. 1832 | 72 | 7 July 1904 | Joseph F. Smith | 7 Dec. 1911 | 79 | 20 | 16 May 1925 | 93 | |
| 15 | Anthony W. Ivins | 16 Sept. 1852 | 55 | 6 Oct. 1907 | Joseph F. Smith | 10 Mar. 1921 | 68 | 26 | 23 Sept. 1934 | 82 | |
| 16 | Charles Wilson Nibley | 5 Feb. 1849 | 52* | 9 June 1901 | Ord. High Priest by Joseph F. Smith (C.W.N. was set apart as Presiding Bishop 11 Dec. 1907) | 28 May 1925 | 76 | 24 | 11 Dec. 1931 | 82 | |
| 17 | Joshua Reuben Clark, Jr. | 1 Sept. 1871 | 61 | 13 Apr. 1933 | Ord. High Priest by Heber J. Grant | 6 Apr. 1933 | 61 | 23 | As of Dec. 1956 | | |
| 18, 19 | David Oman McKay | 8 Sept. 1873 | 32 | 9 Apr. 1906 | Joseph F. Smith | 6 Oct. 1934 | 61 | 50 | As of Dec. 1956 | | |
| 20 | Joshua Reuben Clark, Jr. | 1 Sept. 1871 | 63 | 11 Oct. 1934 | Heber J. Grant | 9 Apr. 1951 | 79 | 23 | As of Dec. 1956 | | |

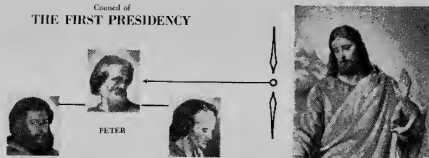
*Denotes never a member of the Twelve

†Number of years as General Authority

Compiled by Leonidas De Von Mecham, 1957

The First Presidency

COUNCIL OF THE FIRST PRESIDENCY



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Council or Quorum of the First Presidency presides over all the affairs of the Church and automatically terminates upon the death of the President. The Council or Quorum of the Twelve Apostles then constitutes the presiding Council of the Church until a new President is chosen and set apart by the body of the Church. The Quorum of the Twelve is then set apart by the president with whom they are associated.

(Doctrine & Covenants Sections 27, 54 & 107)

Compiled by Leonard DeVos Muckner

PRESIDENTS

FIRST COUNSELORS IN PRESIDENCY

SECOND COUNSELORS IN PRESIDENCY



(H.F.) or (A*) Directors serve a member of the Twelve except No. 17

MOUNTAINS into Molehills



Drawing by Charles Nickerson.

CALVIN COOLIDGE
Avoided the Uneighed Word

THEY paid a final tribute to a neighbor of ours today. He was 80. He had been a prominent citizen in our town — lawmaker, educator and businessman. But we knew him as the wise, kindly and rotundly bald little man who raised big, red strawberries and exquisite gladioli and irises on the other side of our back picket fence.

One of the speakers' at the service described an incident which happened years ago when his office adjoined that of our neighbor, then a superintendent of schools. Two boys had committed a serious misdemeanor, and their principal had sent them to the superintendent for "straightening out."

The youths did not get a lecture. Instead, the superintendent gave them each a pencil and piece of paper. "Will you fellows please write for me all the details about your difficulty?" the superintendent asked, quietly. "You may use the next room."

For a good part of a day, the youths toiled over their papers. When they were through, there was little need for more words from the superintendent. The lesson had been learned.

Because a superintendent had packed a mountain of wisdom into a molehill of words two boys were the better for it.

I shall not soon forget that funeral or that story. It retaught me something I hope some day to learn fully: There is eloquence in considered brevity. Words so often are so much like money — the more, the cheaper in value.

One of my fondest boyhood memories is the sight of silver-haired, black-browed President Warren G. Harding driving down the street near our home. With a playmate dressed like the Goddess of Liberty, we cheered him wildly. Not long afterward he was dead, in San Francisco. Into the White House moved a shy, spare, reddish-haired New England farmer-lawyer. His name was Calvin Coolidge. There was nothing

brilliant about the man, people said. He was not an orator, a war hero, a crusader, a back-patter or hand-shaker. He was just an average man, who liked to sit in a rocker under the massive White House porch columns. He also liked to fondle a yellow tabby cat, eat boiled whole wheat and whole rye for breakfast, and raid the executive mansion pantry and eat apple pie.

How did such an ordinary man reach the highest office in the land? In a portrait on Coolidge, the biographer Gamaliel Bradford¹ gives two answers. First, Coolidge knew how to keep a "significant silence." Second, he was a tireless worker.

"I have never been hurt by anything I didn't say," Coolidge once said. Bradford points out that "Silent Cal" could talk freely enough when he wanted information, but he avoided "talk for talk's sake."

Calvin Coolidge was born into the New England of Ralph Waldo Emerson, the tall philosopher with benign eyes, bushy brows, prominent nose and sideburns that wandered far down his sunken cheeks. Coolidge was almost 10 when Emerson died at 79.

Emerson had won world renown as an essayist and poet. He was also famous as a lecturer. He went up and down and across the country speaking on Michelangelo, Milton, the Emancipation Proclamation and many other subjects.

Van Wyck Brooks² tells of one Emerson platform performance that I hope never to forget. The Sage of Concord had been asked to speak on the 300th anniversary of Shakespeare, the poet he had admired from his earliest youth. Typically, Emerson buckled down to hard preparation. He made elaborate notes. When it came time for him to speak, he arose. Calmly he looked about him for a moment. Then, still serene, he sat down — without a word. Emerson had left his notes at home. And he chose to be silent rather than speak words that were not well measured.

Perhaps Calvin Coolidge knew of that incident in the life of Emerson. For me, it was Emerson in his most eloquent hour.

One of the most powerful prayers I ever heard or read contained just seven words. It was quoted by another president of the United States³ shortly after the Japanese attack on Pearl Harbor in 1941. The prayer of a Chinese Christian, it went: "Lord, reform the world, beginning with me."

In His Sermon on the Mount, Jesus said: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."⁴

Blessings, apparently, do not multiply with words in prayer. Neither do benefits from excess talk in many other situations. On the other hand, the uneighed word has cut many a wound.

Those three men—my late, good neighbor, Coolidge, and Emerson—have taught me the eloquence of considered brevity—and even silence. That is something I hope always to remember.

—Wendell J. Ashton.

¹Bradford, Gamaliel, *The Quick and the Dead*, pages 250-251.

²Brooks, Van Wyck, *The Life of Emerson*, page 297.

³Quoted by Franklin D. Roosevelt in his talk to management and labor, December, 1941; reported by *United States News*, Dec. 26, 1941.

⁴Matthew 6:7.

¹J. Spencer Cornwall, director of the Salt Lake Tabernacle Choir, speaking at the funeral of Delbert William Parratt.